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## THE SIGNIFICANCE OF THE SEVENTY.

(Concluded)

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The preceding article under the same title as this was designed to be introductory to this one. It consisted of three sections, two minor and one major. The two minor were entitled, "The Sending of the Twelve" and "The Return and Crucial Test of the Twelve". The major one was entitled, "Tracing the Trail of the Apostolic De-bacle". This last sought to set forth in twelve particulars the progressive deterioration of the apostles into unfitness for the use of the Master. Their deterioration ran along two lines: first, lack of faith in the power of Jesus, in Himself and through them; second, assumption of authority unauthorized and incompatible. Concurrent with this development in them, one corresponding appeared in the Lord, in two parts: first, rebuking severity; second, sympathetic and practical separation between Him and them. Thus developed the situation which cleared the way for the Seventy.

### THE SENDING OF THE SEVENTY.

When did this occur? Apparently soon after Jesus rebuked the murderous intention of James and John.

That climax of debacle was conclusive. Through deficiency of faith and accumulations of insubordinations the apostolate had reached a revelation of incompatibility with the Lord so extreme in the fundamental spirit of them that, if He was to have any satisfactory associates in the brief remaining time of His gracious teaching and working, they must be found elsewhere. Immediately after that climax harmonists bring in quite extensively events in Jerusalem recorded in John 7:11-10:21, followed by the story of the Seventy, Luke 10:1-24, continuing in Luke to 13:9-21, in Judea; and then in Perea, Luke 13:22-17:10. Farther than this we need not follow them, for certainly these passages cover the period in which the seventy were sent out. More or less, usually more, the localities are problematical in this period. Perhaps our best understanding may be that the seventy were started soon after the last bad behavior recorded in this vicinity and several months before the ending of the Lord's freedom for teaching and work. The twelve were confined to Galilee in their tour certainly; but the seventy were almost certainly active in Judea and east of the Jordan, with possibilities in Galilee, slightly indicated in the record, but more perhaps by inferences not necessary to be stated here.

#### THE TWO SENDINGS COMPARED.

Some elements in the two seem to be substantially the same, others so different as to constitute an appreciable contrast between them. (The Twelve Matt. 9:35-11:1; Mk. 6:6-13; Lk. 9:1-6. The Seventy. Lk. 10:1-16).

1. Similarities. (1) Preliminary. Both groups were composed of disciples. The twelve had some special standing in that they were partly of the earliest followers of the Teacher, both temporarily and permanently; and that they had been set apart previous to their sending out,



in special relations with Him. This involved that their opportunity for preparation had been superior to that of the seventy. How much this meant practically is open to discussion and may sometimes be overrated. The seventy lacked such distinction comparatively; but positively a little assumption may improve their preparation, in that they were seniors in the later period preceding their call to go abroad for the Master. They may have been of those who had stood fast when many disciples "followed Him no more," which would rank them as veterans in some degree, with characters established in the sight of the Master at least. But with this and that the two groups, each in its own setting, were alike in some superiority for the new relation to which they were now called. (2) The two were alike in the unencumbered simplicity of their physical equipment and entertainment, as was appropriate for men under a strenuous commission, fitly stripped of every temptation to slackness throughout their campaign. (3) Similarity in authority. The two had substantially the same authoritative message, more elaborately recorded for the twelve but in effect the same for both. Treatment of them was to be regarded as treatment of their Sender, and treatment of Him as treatment of God. (Possibly the superiority of the seventy in authority may be seen in the symbol of it, that of the twelve being in the shaking of the dust from the shoes, and of the seventy in the wiping of it off, for wiping implies more energy and emphasis than shaking.)

2. Differences. These present one in which the twelve are clearly superior, while in the others the seventy take first place.

(1) Powers of Control. The apostles were empowered to heal all diseases and sickness, to cleanse lepers, to cast out demons and to raise the dead. The seventy were given power only to heal the sick. Luke seems to condense here, but we are hardly warranted in filling any

gaps that we may imagine. However we might be justified in putting into His single term, "the sick", all that Matthew expresses in the phrase "diseases and sicknesses", but this seems to be the ultimate reach of our liberty.

(2) Fields of Action. Matthew says that after the starting of the twelve Jesus departed to preach in their cities but does not designate the fields of the apostles. But Luke states that they went throughout the villages; and that the seventy were sent into every city and place whither He Himself was about to come. That is, the apostles were to operate separate from Him and in the minor communities while He went to the major communities; but the seventy were sent exclusively to precede Him and inclusively into every place into which He intended soon to go. Thus a distinction is given to the seventy as co-operating with the Master in the same fields.

But more significant is the fact that they were to prepare the way for Him. This can be reasonably interpreted as doing some things that otherwise He would have to do, thus lightening His burden and facilitating His work. Healing the sick would be such a way. Comparatively at least their work would relieve Him from the healing service, setting Him free to attend to the teaching which was presumably the chief thing in His esteem, and which in these visits He was to carry to final conclusion in many or all of these places, where He had spoken previously but would not speak again. Their healing work would certify them, at the same time, as approved representatives whose utterances would thus come to those communities with authority. This understanding seems to fit into the scene, where the need is to put much into limited time. The thirty-five pairs of forerunners could cover much territory on this plan. The sending of so many means at least this much. If the apostles had succeeded up to this time, as they in fact failed, they might have been sufficient



for the task assigned to the seventy. As far as we can catch glimpses of them in this period they were lost in the multitude of disciples; following along but not trusted for such work as now pressed. Men were needed who would not assume to give orders to other workers in the name of the Lord, or plot or even think about their own honors in the coming kingdom, and such like. Perhaps the limited work assigned to the seventy was designed to shield them from the same errors into which their more distinguished predecessors had fallen.

Inquiry concerning the places to which the seventy went finds no response except in what appears in the course of Jesus about this time. But much of the record here is obscure in this particular. Perhaps it is safe to say that He was in Judea more than Galilee, but most possibly in Perea and other regions east of the Jordan, in a comparatively Gentile population. He might have gone more into Galilee than is sometimes understood, more than the record indicates. He might have visited the denounced cities by the sea, which would make more consistent, perhaps, His reference to them in connection with the seventy. The eastern field may find more emphasis in the fact that Luke brings in, after his account of the seventy, his great specialty of evangelistic discourse in chapter twelve and onward. Quite evidently Luke's intention is to make the impression that the connection was close and significant between the appearance of the seventy and that of Jesus quickly following; and his method of placing their going and return in a single statement, without the intervention of any other material, may have been thus to impress this close connection and its importance.

(3) But the climax of difference rises conspicuously at the return of the seventy, particularly in the spirit of the participants, the disciples in reporting and the Lord in appreciating the success of the campaign. Over against

the enigmatical, not to use a stronger term, silence attending the return of the twelve, stands and shines the exuberant enthusiasm in connection with the return and report of the seventy. If this were confined to the messengers it would not mean so much, for they might be expected to be elated by their apparently abrupt exaltation of spirit in consequence of their success; but when their delight is equalled and surpassed by that of their Lord, the scene is immensely enhanced in this element.

Let us, for the moment, fix our attention on the humbler side of this joy. "The seventy returned with joy". Joy is a high word for human gratification, the distinctively top word for superior gratification, the religious, the spiritual. "Joy is more intense than happiness; deeper than gladness". Standing here it ignores all deprivations and discomforts, all rudeness and rejection that may have met them on the way, and finds its only noticeable memory in the joy which they brought out of their strenuous experience just ended. And its spiritual quality is emphasized by its next words, the only additional words from them at that time, as Luke reports: "Lord, even the demons are subject to us in thy name". In their sending instructions demons had not been mentioned, but now they have no word to say about the healing and heralding, but only about their mastery over the demons. If we should learn more definitely that they had had no promise of such power, but in their eager faith and rising zeal had ventured to attempt the demons too, this knowledge would illuminate their report as it comes to us. Is it not more than a fleeting fancy, more than a venturesome imagination, if we understand that the story so comes to us to set the rising of their faith above the limitations of their commission in contrast with the failure of the twelve to venture on a new field of achievement, under the eye and at the mandate of the Master at the feeding of the five thousand? "Even the demons!" How glad they were.



If their faith had risen beyond their authorization; why then the Lord's appreciation of it, as He appreciated the pioneering faith of the Roman centurion, would stir Him as the latter did. It would also furnish an additional key to unlock the mystery of His exuberance in response to it; to which let us turn, giving to it the distinction of a separate paragraph.

#### THE JOY OF JESUS IN THE SEVENTY.

Here we reach the climax of our understanding. It is in the Lord Himself. He embodies the meaning of the immediate connection of events as culminating in the seventy and as prospecting the future, immediate and beyond. As we understand Him in this connection we will understand the connection itself. And as we hear Him we should be restrained from thinking of this scene as entirely a transient episode with no profound meaning backward or forward. It seems to me that the superficial and suppressed cannot abide in the light of His attitude, spirit and speech at this juncture. He reveals Himself as interlinked with these men and their achievement through three utterance; first to them, second to His Father and third to the disciples. Consider carefully what He says to each of these three.

First: "I beheld Satan as lightning fall from heaven". This to the men, in immediate response to their report, and we seem obliged to view it as pertinent specifically to what they had reported concerning their control; cheering them with this assurance that the prince of the demons was in course of falling from power, at least among men and possibly everywhere. In this He fellowshiped them as His fellow workers and victors. We easily think that His thought was moving on a larger range than theirs; He was thinking through the enveloping darkness into the imperishable light; He was ignoring

His cruel enemies in their transient triumphs, and His unprofitable friends, the apostles, in their temporary depletion and discredit. His thinking was beyond theirs, but so standing and thinking, His congratulatory fellowship was with these comparatively untaught messengers who, whatever their lack of privilege, had approved themselves by their pioneering faith and steadfast faithfulness. They were the men to whom He chose to tell His great thought on this wider range of vision. Deserted, at least for effectiveness, by the honored and trusted apostles, He had sent out these others to retrieve what they could of the debacle in discipleship; and lo, they had done a great thing, which He takes into this larger and higher association by this interchange of triumphs.

As a rising from this fellowship, perhaps, He adds "to them" this sweeping pledge: "I have given you authority to tread on scorpions and over all the power of the enemy; and nothing in any way shall hurt you". Does this intimate that He is going to send them again into difficulty and peril? Does it apply to the limit of their natural lives? Interpret these marching words in any reasonable limits, and they surpass anything that He has ever said to the apostles. In starting them on their tour He notified them of opposition, but did not speak in this defending, sheltering strain. Is it not the sign of a sympathetic impulse on natural lines running through the spiritual? Then He closes His communication to them with a very timely word of spiritual solicitude: "Rejoice not in this, that the spirits are subject to you; but rejoice that your names are written in heaven". Here are, first, caution against excessive joy on this good ground of mastery, which, however, holds a subtle temptation to spiritual pride; second, recognition that the "demons" are spirits, not diseases, but personalities; third, the reminder that the deepest fountain of joy is the assurance that their names are written in heaven, that is, one's



personal salvation is his first and last concern, the personal relations with heaven overtopping all other considerations of a human life, even the most altruistic and spiritual, on earth. How great a spiritual yearning runs along the lines of human sympathy in these intimate words. Can it be otherwise than that Jesus speaks here sincerely and wisely out of a profound experience of gratification and consolation through these humble men?

Perhaps one additional view in this comparison should be added, thus: To get the full force of the excess of sustaining and shielding utterances to the seventy, it is necessary to notice that the speech of this character was addressed to them after their return; but to the twelve before their departure. The time is very important because it indicates the purpose. The precedent conferring of great and varied powers on the apostles, with language to correspond, was adapted to encouraging them for the task before them. The few comprehensive words of the same general import to the seventy were spoken after their task had been accomplished and when, therefore, they did not need them except as appreciative and congratulatory; unless possibly with reference to some future work of which we have no knowledge. The natural interpretation, then, of these strong utterances is that they were appreciative in relation to the finished task; and this appreciation was so great that it voiced itself in the unequalled assurance of defense and shelter in all the future. The difference chiefly, then, between these two addresses is not in the volume of them but in the time of them. The twelve had immense promise of powers with ample assurance of support before they started; the others had promise of only a minimum of powers with no assurance of protection or special aid. Both parties, unconsciously, were being tested. The twelve met the test in such way that no word of appreciation from the Lord is recorded. The seventy met the test in

such way that they were greeted on their return with an unparalleled appreciation.

Second. He opened His heart to His Father in Heaven. "In that hour He rejoiced in spirit, and said, I thank Thee, O Father". As He looked upward His rejoicing did not lose anything of its intensity, but rather the opposite. As indicating this consider the renderings of three conspicuous recent translators.

Robertson has it that "He exulted"; Goodspeed, that He was "inspired with joy" Moffatt that He was "thrilled with joy". These all recognized a more intense delight than the common version. May we not combine all of them without exaggeration? The joy which in that hour caused His exultation, became an inspiration and thrilled Him as is not recorded of His experience anywhere else in the Gospels. The nearest approach to it is in Matthew 11:25, where the language is substantially much the same as here; but this phrase does not appear there. And it was spiritual joy, the joy of His own spirit. I think that the King James version is better than the moderns that have "Holy Spirit" here, which seems to be an anachronism. The Holy Spirit, as the New Testament uses the term, had not yet been given; and Jesus was still living within His native limitations. His own spirit was stirred into triumphant exultation, inspired and thrilled by His joy. This forestalls all tendency to interpret Him on any lower level. It is the way for Him to speak heavenward. It sweeps out of His vision of God all the miasma of human unfaithfulness and incompetency and all the poison gases of malicious human authority.

"I thank Thee". For what? Not anything of the past or the future, at least in any specific way, but something in these seventy men. The scene is a unit, and however His own great vision may ride abroad and rise above, His standing is here and His meaning focalizes



here. "I thank Thee that Thou didst hide these things from the wise and understanding, and didst reveal them to babes". This comparison had been used in connection with the unrepenting cities who had not responded to His manifold messages to them. The most consistent, if not the only, application seems to me to be specific. In the earlier instance the contrast had been between those cities, wise in their own conceits, and those humble seekers of the truths of the kingdom, those who labored and were heavily laden in their searchings for light from heaven which He had brought and was revealing. Many such, comparatively speaking, were then in that land. Through John the Baptist, and divine impressions before and after him, they had been led into a longing marking them as responsive to His calls amid the darkness then enveloping and blinding leaders and people; and these watchers were drawn by their necessity toward taking His "yoke" on themselves, to be taught by Him. Here He recognizes and invites them. But in this use of the phrase whom does He mean? Whom can He mean in any consistent, sympathetic use of this term, "babes", in the luminous atmosphere of this hour? If we do not find the designed contrast here between the twelve and the seventy, where can we find it? If the apostles had made a creditable record to this date, this interpretation might not stand; but their already discreditable record is becoming more so as the end approaches.

The third communication "in that same hour" was to the disciples privately. No others appear but apparently all the disciples available do appear, including the twelve, the seventy and how many others is not known. In view of the course of events just before the seventy were recognized and put into the record, the indication would seem to have been that perhaps not that many remained with the Teacher. And the fact that so many were there fit for the undertaking assigned to them encourages us to

believe that a goodly company of others also were maintaining this character. And we may reasonably assume that a considerable little congregation of them listened to the Lord's speech now directed exclusively to them all together, as the Teacher speaks the last of His communications arising from the report of the seventy. His language duplicates part of what He had said on an earlier occasion, then as now to the disciples, including the apostles. Then, Matt. 13:16-17, he said, "Many prophets and righteous men desired to see the things which you see, and saw them not; and to hear the things which you hear and heard them not". This was said in explanation of the parable of the sower and the soils. The disciples had been unable to understand the meaning of that parable, and in private had asked the Teacher to explain it. This He did, and the references to the ancients in that connection must be in relation to the spiritual teaching which He was then setting forth under the cover of parables. The same truths which He had previously proclaimed were being reiterated under this new style because of the voluntary blindness of the people, which He thus rebuked. But His hidden meanings were disclosed to the seekers of truth and the things that the earlier generations had desired to have but must not, were now being brought forth, in the fullness of time. These inner, spiritual teachings, which the world could not understand, partly because they would not, but which were for the sincere learners, constituted the new vision from heaven in which the disciples were called to participate and promulgate. This is the easy and ample explanation of that earlier use of these words. But now the situation is very different. The world outside is not involved at all. The communication is strictly esoteric, between the Lord and all of His disciples. It is interlinked with the preceding communications, first to the seventy and second to the Father. What is it?



What these new messengers, sent to prepare the way for the following Master, had done was nothing new. All of it was commonplace in the works of Jesus, and all of it had been duplicated by the twelve, as well as some other things that these new workers had not done. What then was this wonderful thing now brought to light, seen and heard by the disciples but which now stands out as the token, if not more than token, of the new era, and as such the reason and justification, of these extraordinary utterances of Jesus and His transcendent delight on which His extraordinary words were based? I am able to see but one thing that even approximates an answer to this question. It is nothing external, no works of any kind, except that kind which Jesus once told the Jews was "the work of God" for them to do, that is, "believe on Him whom God has sent". But did the disciples there present so believe? Look a little closer, and I think we see this. The faith of those seventy men is distinctive in this: the faith that went one step farther in achievement than was required or promised in their commission; the faith that grew and grappled with stronger hold, in higher realm and of finer quality, as they humbly, diligently, unselfishly but aspiringly pursued the course on which they had been sent. If that does not fill the bill presented by the situation in which it appears, what does? Let us not gaze afar for what is right here down in this little company. This is a new thing in discipleship, up to which the Lord had tried in vain to bring the apostles, and which ever abides as the keynote of conquest throughout the whole course of Christianity. In this understanding we seem to find explanation, justification and glorification of the Lord's answering vision of victory, His peerless response in gifts to these men of resistless authority against foes and security from all harm, His exuberant ecstasy of thanks to the Father, and His condescending assurance to all the disciples that they stood amid a unique display of divine revelation.

## THE SIGNIFICANCE OF THE SEVENTY APPLICABLE NOW.

What, finally, is the significance of the Seventy for present application? Passing many things which might seem to be available, let attention be concentrated on three things outstanding here and now as pertinent to this question.

1. The perils of privilege. On this point the abundant teaching of the Bible is sustained by the superabundant exhibitions in human experience everywhere. Mankind fails to resist the temptations of prosperity and to utilize privilege successfully. The increase of prosperity brings excess of injurious self-gratification. The multiplication of privileges is the mother of selfish assumptions which run into arrogance and vanity. This is true of the increase of material goods, social and general popularity, physical and intellectual endowments and all forms of the culture of the same. Here is a stronghold of the "old man" as against the "new man in Christ"; not only in the relation of the Christian to the things which he shares in common with the unregenerate, but also in the privileges and possessions of the spiritual life itself. The Christian life encounters more subtle and more unmanageable embarrassments as it ascends in the scale of being, mystical or practical.

The most outstanding illustration of this in the Bible is in the twelve apostles generally and the preferred three of them particularly. It is set forth conspicuously in those twelve, those three, who were brought and kept in their privileged relations with Jesus in order to conform them to Him in character, but who in fact became conspicuous above all others, Judas excepted, for their stupidity in understanding Him and sluggishness in conforming to Him, and in impertinent assumptions contrary to Him; not perhaps positively always but no doubt comparatively. In them is distinctly set forth the perils



which peculiarly beset the disciples of Christ as they become conscious of the divine favor toward them and gratification in them. The danger to the spiritual life is not when one is conscious of failure but when his consciousness of success leads him to self congratulation in which selfishness and vanity lurk and work; not when he feels himself unworthy but worthy; not when the comforts of experience run low but when they rise high. It is not easy to be recognized as superior in the best things by others, and apparently also by the Lord in His gracious manifestations, and retain that humility which has been wrought in us by adverse experiences; and still more is it difficult to make these delights minister to a higher humility in that it is still lower.

2. The practical power of faith, faith in the power of God working in men and through them. If the twelve who had had the most intimate association with Jesus had secured that faith which would have met the test for feeding the five thousand, they would have responded, "Yes, Lord, if you say it we can do it". But they had resorted earlier to oil to supplement, if not lead, the divine power, for which they had no permission or example in their Master, and so came to their crucial test hampered and incapacitated. If the three men who were taken with Jesus to see the restoration of the girl seeming to be dead, and saw how easily the deed was done; and who had been taken to the transfiguration to see the glory of God and hear His voice; if they had brought out of such privileges the proper results, they could have said to the nine failures at the foot of the mount of glory, "Bring him to us", and they could have done what Jesus did. At least this seems to me to be the reasonable understanding of the possibilities in that situation.

Now the records of these things are for our instruction. We are in the course of a series of challenges, tests,

which are either privileges or pitfalls according as we meet and use them. With us as with them the difficulty is that we discount the promises of God, as they did; mix the damaging oil of sight with the otherwise omnipotence of faith, dodge where we should dare, and backslide when we should march forward. The seventy were not so. They may have had a very small supply of privileges, but they used what they had. They did not dilute any of their modest authorization and equipment, but they interpreted it at a hundred percent, and then they used their success within the limits of their authorization as a stepping stone to something more. And the divine authority justified their assumption by approving their effort with an answer of power. If these seventy do not bring us something of the doctrine and practice of the faith that transcends, then it is not easy to see why Luke introduces them into his compact writing. No other reporter had mentioned them. He was searching the various reports, written and vocal, for the real things that had been omitted; and he utilized them because he saw that they contributed a page in the book of discipleship. Here faith is defined and refined, rising into a realm not quite reached elsewhere in this section of the divine fellowship with men in the flesh. Jesus needed to see this foregleam of the better time and He saw it; therefore it ministered to Him in a way justifying His thrilling exultation.

3. Democracy of Christianity. In the beginning of Jehovah's people separated as a nation, He instituted a kingdom in which He was King, directly ruling providing, preserving and perfecting. But His people soon so far imbibed the spirit of the nations around them that they wearied of this arrangement and desired another king, one like those of the surrounding nations. Not approving but accommodating, God provided them a human king. This revised arrangement soon enabled them with



greater agility to repudiate the divine control and led them, by swift and easy stages, down into that quagmire of polytheism, immorality, strife and disaster the record of which is outlined in the Old Testament, along the line of the prophets vindicating Jehovah against the other kings, and the demoralization of the chosen people.

When the King's Son appeared to call Israel to account, He met and grappled with an entrenched hierarchy which resisted His reforms at every step and persevered even to the cross. But Jesus had announced Himself at the outset of His public course as the fulfillment of the predictions of the Messiah. He assumed on this basis His personal supremacy as Teacher and Leader, before He had any associates as disciples, and in this individual ministry He went to Nazareth and crystalized His proclamation in this particular. So it stands in the compact text of Luke's fourth chapter, which I believe should dominate the harmony of the Gospels and not be torn to pieces. Be that as it may, the Lord Jesus, through the process of calling men as disciples, pupils, and leading them in distinct subordination to Himself, laid the foundation of what He foresaw of His kingdom as unfolding, after His departure, into a genuine democracy, on the basis of spiritual character, under the genuine King Himself. The first unfolding of this process was in the calling of the twelve disciples to work with Him in partial separation from Him but in close subordination. Authority and power were delegated to them in a way which conferred on them a great distinction. But this effort to fit them for the use of power and authority without undue assumption failed. The open exhibition of the source of this failure was at the feeding of the five thousand. The cause of it was that those men could not rise into the added power proposed on the basis of their then subordination. They were obedient as far as they saw but they could not see farther without such eye of faith

as they did not have. Therefore came their collapse as competent subordinates, as has been traced in this study.

Now into this gap step seventy men, without previous intimation, and seemingly without previous preparation of recognition. They were called out of the common into the uncommon in the test to which they were subjected. They apparently, or evidently, went to their task and through it without taint of arrogance or blight of grasping; but with a holy boldness of faith which swept them in the spirit of right ambition, into a conclusion, so far, directly antipodal to that of the twelve apostles. These last may have sensed a subtle suggestion of autocracy which led to their ill-timed consideration of ranks and rulership among themselves after the Lord's departure. That is, they reversed the purpose of that warning, which was to fit them for the departure but which they so misunderstood that it unfitted them. The seventy had no such experience because they were not open to that temptation. So they stand out over against the others as representatives of genuine Christian democracy, the kind that the Lord can use.

The Lord Jesus there and then established a process which has been maintained throughout the course of Christendom. What was done there has been done repeatedly and will continue to be done whenever His representatives become improperly self-assertive. Again and again God has left leaders of the spirit of the twelve at this juncture to keep the machinery that they have devised; and has called out, as these seventy were called, others to take up His work in a spirit to which the divine power could consistently respond. The campaigns of Christ must be carried through, and when the privileged fail, others will be fitted and substituted. The Kingdom of Heaven, operated by the spiritual democracy, who blend self-renunciation with aggressive faith, is the permanent order for all time. In that event, which Luke rescued

from oblivion, the type was set, and its impress abides on every sustained movement of the people of God.

And as the wise eyes of the leaders at the present time, including and emphasizing the Baptists, are scanning the sky of the more immediate future, they may see a multitude of red lights, in the hands of the angels of God, warning of danger just ahead for all inventions and revisions of plans that centralize control in any way embarrassing the free movement of the Holy Spirit in the ranks of the whole people. We have had a great flood of foolishness in recent times about the triumphs of "democracy", for no democracy can stand of a people who individually and in local relations fail to control themselves. The New Testament teaching concerning a church can never be maintained, except by a regenerated people, who delight to honor Him as king, who prefer to die for Him rather than to reign without Him. And as for the rule of a people not born from above, nothing need be expected, sooner or later, than that it will be the rule of ruin. That is, Christian evangelism is the essential foundation of civil and social freedom. The fountain head of the whole stream of enduring democracy was opened "in that hour" when the seventy said "even the demons", when Jesus said, "I thank Thee!" to the Father, and to all the disciples that then and there was the exhibition of that which the preceding generations of the watchers of the sky had desired to see.



# AUGUSTINE'S PRINCIPAL LITERARY WORKS.

SECOND OF THE NORTON LECTURES 1924-5

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We must now give some account of Augustine's surviving literary works, with their teaching, illustrated by some choice extracts from them in English. When he wrote his *Retractations* or 'Revisions' of his works in 426 or 427, that is three or four years before his death, he counted that he had written ninety-three works comprised in 232 volumes or books, without including letters or sermons, or works made up of sermons. When his friend and biographer Ponssius, Bishop of Calma, made a list of Augustine's works about the year 452, he computed that Augustine had composed at least 1,030 pieces, consisting of books, sermons and epistles. Of these nearly all have descended to our times, but it is obviously impossible to enumerate them with profit. It will be much better to select what appear to be the most important, and to give some account of these.

It is natural that we should begin with the *Confessions*, written about 400, because that is the most widely known of all his works. The title has perhaps misled a good many modern readers, to whose minds such works as Rousseau's, with an identical title, are present. But in considering Augustine's work we must not think of a sentimental egotism like that of the French-Swiss writer, who was primarily interested in himself as a human being. It must always be remembered that Augustine's *Confessions* are in the first instance addressed to God himself, and that they are an expression of thankfulness and praise to God for all the way that He led him throughout the first half of his life. It is to God

that his sins are acknowledged, it is to God that his gratitude is expressed for his salvation from the power of these sins.

It was not until about thirteen years after his conversion that, being now able to see his earlier life in proper perspective, he felt constrained to sketch it, first to show his gratitude to God, second to help others in like case. He is not writing a coldly exact history, but rather a prose hymn of gratitude. In it we can recognize three parts: books one to four, five to nine, ten to thirteen. Each of these parts begins with an outpouring, to God in prayer, and then passes into narration, which is itself punctuated with ejaculations of gratitude. The first part relates the errors of his youth till the time of his return to Carthage, and there he probes his sins to their very depths, concealing nothing, extenuating nothing. The second part takes us from his abortive discussions with Faustus the Manichee and his settlement in Rome to his baptism and his mother's death. The expression, becoming ever more passionate, and ending in a dramatically exalted vein, sets forth the gradual process of God's working till the final denouement. The third part (books ten to thirteen) begins with a penetrating analysis of his personal consciousness from the standpoint of his actual attainment, with a humble recognition of his ever-present backslidings, and in the last three books he affords one a many-sided insight into the religious understanding of the Scriptures that has become possible to him through divine enlightenment. The last three books do differ from the rest in character, but the connexion with the preceding books is clear enough. They are a commentary on the creation passage in Genesis and set forth profound speculations on God and the world, time and eternity. The whole work pleased many of his contemporaries, and is so well known that it could not be excluded from any list of the world's greatest books, however short.

A kindred, but much less known work is his *Soliloquies*, written perhaps about the end of 386 or the beginning of 387. Sprung from night meditations, and copied in the mornings, it is somewhat unexpectedly cast in the form of a dialogue, but the dialogue form is only a device, for it is not with a personal friend or with personal friends that he is speaking, but with pure reason. This work also begins with passionate prayer, linking together all the thoughts that pour forth. God and the soul are the poles round which all these turn. Without truth there is no being, and thus no God; the seal of truth is the soul and as truth is imperishable, so also is the soul immortal. Scepticism is overcome; the lode star is the Platonic realism in a Neo-Platonic dress. But so wonderful is Augustine's creative power that we entirely forget his dependence on these earlier thinkers, and accept his train of thought as original. We feel the beat of his warm heart all through. This is the most beautiful work of his youthful period, and we regret that it was never completed, as he tells us himself is the case. It is of interest to the British and to the Irish to recall that the English King Alfred translated the work, and that there exists among the early monuments of the Irish language glosses on the *Soliloquies* of Augustine.

We pass from this specimen of his philosophic writings to his one great apologetic work, the *De Civitate Dei*. This, one of the most massive, and perhaps the most carefully composed of all his writings, was undertaken by the advice of a friend, and the work consists of twenty-two books, the composition of which is spread over the period 412-13 to 426. The title is a mystical one. There is before his eyes the City of God, the Holy City, the Heavenly Jerusalem, as the psalmist, prophets and apostles saw it, and its counterpart the city of the devil, the earthly Babylon, the kingdom of this world, which finds its prehistoric origin in the fall of the devil from God, the



earthly city. As *civitas* means the collection of *cives* or citizens of a city state, the exposition resolves itself into a description of the character of the citizens making up each, those who are deliberately on God's side and those who are as deliberately on the devil's side. These ideas were not new. Among the philosophers he had Plato for a predecessor, among the Christians there was the Donatist Tyconius, for whose literary work Augustine had a high respect. For the material of his polemic Augustine depended on authorities which have been most fully set forth by Dr. Samuel Angus, now professor in Sydney, Australia, but sometime of Princeton, N. J. But as a whole Augustine's City of God is the work of a spirit independent to the very depths, and both as a defense of Christianity and as a philosophical explanation of the world, far surpasses all else that has survived of ancient Christian literature.

It had been for long a favorite practice for the pagans to blame the Christians for any calamity which came on the Roman State. It was therefore to be expected that when the crowning disaster of the capture of Rome by Alaric the Goth took place in 410, the remnant of disgruntled pagans should repeat the oft refuted charge. Augustine, therefore, at the instance of his friend, a good Christian, Marcellinius, who held a high administrative position, undertook to give a final reputation, which not only effected its purpose, but founded the philosophy of the Christian state, which was to rule in Europe for a thousand years. A work of this size was not unnaturally issued in sections. Books one to three appeared separately, perhaps about 414 (*C. D.* v 26). The first five books combat the view of those who see in the worship of the gods the guarantee of earthly happiness, while the second five are directed against those who imagine it is useful in relation to everlasting life. In the first five books people like Symmachus are aimed at, in the second the

philosophers, especially the Neo-platonists. Augustine takes his detailed information about the pagan gods and mythology from the portion of the great republican pagan author Varros *Antiquitates* concerned with them. It is one of the ironies of history that the student of pagan Roman literature has to depend chiefly on Augustine's extracts for his knowledge of this work, which has perished.

But Augustine is not satisfied with destructive criticism. His own constructive view is stated and supported by argument in the following books, which may be divided into three groups. The *City of God* now comes prominently into the foreground. Its character, that is the character of Christendom (for it is not to be identified with the Church), must be worked out and traced throughout history, in opposition to that of the earthly state, that is the character of this world. The first four books, eleven to fourteen, are concerned with the supernatural beginnings of the opposition between the cities or kingdoms; the second four (books 15 to 18) place us on the earth. On the analogy of the familiar picture of life's course from childhood to old age, the contrasted development of both states passes before us, and the proof of the truth of Christendom is stated according to the scheme inherited from the Apologists of the early centuries of Christianity. Now, in the six ages of world history, exactly as already set forth in the *De Catechizandis Rudibus*, the opposition has reached its full development. The last part, books nineteen to twenty-two, describes the end to which all this leads, the results of the development, as willed by God. For the Divine State the final goal is eternal life as the highest good, for the world state everlasting death as the greatest evil. The final goal of the world state is prepared by the thousand year reign, which Augustine, under the influence of the millenarian doctrine inherited from the Apocalypse and the Epistle of Barna-

bas, sees in the last battle of the two states on earth. Then he sketches the eschatological picture of Anti-christ and Christ's return, of the last judgment and eternal punishment. The last book chants in ever higher notes the heavenly blessedness of the completed City of God in the mind of God. This seventh age of the world will be our Sabbath, which ends in no evening, but in the Day of the Lord, the everlasting eighth day.

These are the general outlines of the work. Without losing the general thread, he pauses from time to time to develop particular points, and in fact the work includes a considerable number of special essays, rich with thought. The treatise is not merely an apologetic, but also a philosophy of history. Yet Augustine is in no way responsible for anything that later ages, especially the mediaeval Church of the middle ages, have read into his work, even if we must always read the past in the light of the future. That the battle between the belief and unbelief is the greatest theme of world history, no author has been able to show with such power and insistence as Augustine in this, his masterpiece.

I have read this work through once in the original, and I have read about a third of it a second time, but it does not do it justice to quote extracts. One or two passages may however be referred to. That the Old Testament had the New latent in it, is expressed by Augustine both here (C. D. 4:33; again 5:18; and *fuller* 16:26) and also in the *De Catechizandis Rudibus* (c. 4, p 18). A passage interesting on account of its bearing on the practice of saint worship occurs at C. D. 8:27: 'Who ever heard a Christian bishop standing at an altar, even one built over the holy body of a martyr for the honor and worship of God, say in prayer: 'I offer you a sacrifice, Peter or Paul or Cyprian, since at their tomb the offering is made to God, who made them both human beings and martyrs, and associated them with His holy angels by conferring honor



in heaven, that by that fame we should both return thanks to the true God for their victories, and encourage ourselves to imitate such crowns and palms, calling Him to help by the renewal of their memory? The respect therefore that is paid by religious people at the places of martyrs, means adornments of the tombs, not sacred rites or sacrifices to the dead as if they were gods." So little is Augustine to be associated with certain practices. Again, 'A visible sacrifice is a sacrament of an invisible sacrifice' (C. D. 1:5), with which compare: "The Lord did not hesitate to say: 'this is my body', when it was a symbol of His body that He was offering." (c *Adimantum* 12 p 140, 19 ff). Again; "Metaphorical expressions are mingled with literal in the fashion of the prophets in order that a sober effort may arrive at a spiritual understanding by a certain useful and healthy toil; but carnal laziness or the slowness of an unlearned and untrained mind, content with the surface of the letter, thinks that there is no inward sense to be searched for" (C. D. 20:21). A number of interesting miracles wrought by faith, are recorded in the last book, but there is not time to relate them here.

We may now pass to the consideration of certain dogmatic writings. The *De Diversis Quaestionibus ad Simplicianum*, composed probably in 397, in two books, in answer to two questions on the Epistle to the Romans and five on the Books of Kings, addressed to him by Simplician, Bishop of Milan. This man was dear to him both as an old friend of Milan days, and as the successor of his spiritual father, Ambrose. Among the questions put to him by Simplician was one on the free will passages in Romans, and so highly did Cassiodorus esteem this work of Augustine, that he copied very large portions of it into his revision of Pelagius's commentary on the Epistle to the Romans. This he did, in default of a connected commentary on Romans from Augustine's pen. Certainly few pronouncements by Augustine on passages in the

Epistle to the Romans surpass these *Quaestiones* in importance. The author's modesty led him to conclude the work with a request for criticism, short but weighty, and severe, if only they are true.

Augustine's principal work in the department of dogmatics is his *De Trinitate*. The subject had been at least three times before treated by Latin theologians, by Tertullian in the *Adversus Praxean*; by Novatian in the *De Trinitate*, and Hilary of Poitiers in his lengthy treatise with the same title. A man of Augustine's position in the world of Christian learning was almost bound to write a treatise on this subject, which was the leading topic of theological controversy in the preceding century. With frequent interruptions, he worked at the subject from about 399 or 400, to 416 or 417, believing that only a few could understand his treatment. The secret of the Trinity as an unique relation special to the Godhead is made as nearly as possible intelligible on the basis of Scripture, and the Apostles' Creed, in dependence on anterior dogmatic development, but with original argumentation and the help of human analogy. He was greatly troubled by the fact that against his will and before he had put the finishing touches to it, parts of the *De Trinitate* had got into circulation. The work consists of two parts: the first seven books contain the proof from Scripture, the remainder are an appeal to Reason. He discards the realistic images previously employed, source, brook and river: root, seed and fruit; sun, ray and flame; and seeks rather to find analogies in the human spirit, but on such analogies he is careful not to lay too much stress. There is a pretty story that while Augustine was meditating about the Trinity on the seashore, an angel appeared to him in the guise of a boy who took water from the sea into a spoon, and poured it thence into a small vessel.

The *De Adulterinis Conjugiis* was addressed about 420 to a clergyman, Pollentius. It contains two books on the

indissolubility of marriage and teaches that one of the married parties cannot enter into marriage while the other is alive. This is not only the teaching of the Roman Catholic Church today, but is, as I believe, the teaching of Christ Himself. The Matthean qualification is almost certainly an addition to the simple teaching of the Lord.

The work on *Faith, Hope and Love*, which has the alternative title, *Enchiridion* (handbook?) addressed to Laurentius, a Roman official, was written about 421 or 422. Laurentius had asked the bishop for a succinct account of the Christian Faith. As a matter of fact, hope and love are dealt with only very briefly towards the end. The greater part of the treatise is occupied with an exposition of the Creed. Its especial charm lies in the way Augustine works in the views he had formed on Sin and Grace on the one hand, and on the Church on the other, in the course of the theological battles of the preceding decades. One of the sentences in it (p 95): "God was certainly just in refusing to save the people of Tyre and Sidon, seeing they could have been saved, if *He had wished*," was the subject of long and bitter controversy. For dogmatic reasons some wanted to add the letter *n* and translate, "if they had wished."<sup>2</sup> It will not be unfitting to pause here, and give some extracts from a work as choice as this:

(c 18): "But here arises a very difficult and very intricate question, about which I already completed a large book, when I was pressed by the need to give an answer. The question is whether it is ever the duty of a righteous man to tell a falsehood. For some go so far as to argue that a good and religious man must sometimes both break his oath and say something false about matters concerned with the worship of God, and even about the nature of God itself. My opinion is that every lie is really a sin,

<sup>2</sup> Church in the Roman Empire (London 1893) page 174.



but that it makes a great difference with what motive and on what subjects a man utters a falsehood. The man who lies with the desire to help does not sin in the same way as the man who desires to injure, and he who by lying directs a traveler to the wrong road, does not commit so much injury as one who corrupts a course of life by a deceptive falsehood. No one of course is to be regarded as guilty of falsehood who says a thing that is untrue, which he believes to be true, since he himself is not consciously deceiving, but is really deceived. That man is not therefore to be charged with falsehood, but sometimes with rashness, who carelessly believes what is really false, and considers it true: rather on the contrary is he telling a falsehood, who says that a thing is true which he really thinks is false. For so far as his motive is concerned, because it is not what he thinks that he says, it is not the truth that he speaks, even though what he says be found to be true; nor can a man in any way be acquitted of lying who unknowingly speaks truth with his mouth, while knowingly he lies with his will. Leaving out of consideration therefore the facts themselves, about which something is said, and having regard only to the motive of the speaker, the man who unknowingly says what is false, since he thinks it true, is better than the man who knowingly carries the intention to lie, not knowing that what he says is true. For the first man is the same in intention as he is in word; but the second, whatsoever be the real character of what he says, has nevertheless got one thing locked up in his mind, and another on the tip of his tongue; this is the special evil of the liar:" and so on.

Again (c 75): "Certainly those that live criminal lives and take no steps to correct such a life and character, and yet amidst their very crimes and enormities continue to give abundant alms, flatter themselves in vain that the Lord says: 'Give alms, and behold all things are

clean unto you.' For they do not understand how wide is the application of this saying. But, that they may understand, let them have regards to whom He uttered it. For thus it is written in the Gospel: 'When He was speaking, a certain Pharisee asked Him to luncheon with him. And He entered and took His place at the table. But the Pharisee reflected and asked himself the question why He had not washed before lunch. And the Lord said to him: 'Now you, Pharisees, clean the outside of the cup and the dish; but what is inside yourselves is full of plunder and injustice. Fools, did not He who made what is without, make also what is within?' But besides, give alms, and behold all things are clean for you.' Are we so to understand this, that to the Pharisees, who are without faith in Christ, even if they did not believe in Him and were not reborn of water and the spirit, all things are clean, only if they have given alms in the way they think alms have to be given; even though all are unclean that are not cleansed by faith in Christ, concerning which it is written: 'Cleansing their minds by faith', and though the Apostle says: 'but to the unclean and the unbelievers nothing is clean, but both their mind and conscience are stained'? How therefore would all things be clean to the Pharisees, if they gave alms, and were not believers? Or would they be believers, if they had refused to believe on Christ and to be reborn in His grace? And yet what they heard is true: 'Give alms, and lo all things are clean to you. (c 76). For he who wants to give alms in an orderly way, ought to begin with himself, and to give it first to himself. For alms is a work of mercy and it has been most truly said: 'Pity your soul by pleasing God.' (Eccli. 30:24). The reason of our rebirth is that we may please God, who is rightly displeased by that which we have contracted through our birth. This is the first alms which we have given to ourselves, that we have sought ourselves in our misery through the mercy of a pitying God, confessing

the justice of His judgment by which we have become miserable, about which the Apostle says: 'Judgment indeed came from one to condemnation'; and rendering thanks to His great love, about which the very same preacher of grace says: 'But God commends his love in us, since, when we were still sinners, Christ died for us:' that both judging ourselves truly as regards our misery, and loving God with the love which He Himself gifted we may live piously and rightly. Although the Pharisees passed by the judgment and love of God, yet they paid tithes for the sake of the alms which they gave, even of all the tiniest bits of their fruits, and therefore in their giving of alms they did not begin with themselves or first make mercy with themselves. It was on account of this order in the matter of love that the words were spoken: 'Thou shalt love thy neighbor as thyself.' When therefore He had reproved them because they washed outside, but within were tainted with plunder and injustice, warning that the interior should be cleansed by a sort of alms, which a man ought in the first place to give to himself, He says: 'But still, for the rest, give alms, and lo all things are clean for you.' Then to show what His warning had been and what they were themselves at no pains to do, lest they should think that He did not know about their alms: 'But woe to you.' He says, 'Pharisees', as if He said: 'I indeed warned you that alms was to be given, by which all things should be made clean for you, but 'Woe to you, who pay tithe of mint and rue and every vegetable': for I know these alms of yours, lest you should judge that it is about them I have now warned you: 'and you pass by the judgment and love of God,' by which alms you could have been cleansed from every inner stain, that also the bodies which you wash might be clean for you; for this is what is meant by 'all', both inward of course and outward; as we read elsewhere: 'Clean what is within, and what is without will be clean.' But not to be thought to



have spurned the alms that come from the fruits of the earth, He said, 'This ought you to have done', that is the judgment and love of God, 'and not to drop the other,' that is, 'alms consisting of fruits of the earth.'

(c 80) 'Sins, although great and terrible, when they have become usual, are regarded either as trifling or as no sins at all, to such a degree that they seem not only not deserving of concealment, but even worthy to be proclaimed and published abroad, when, as it is written, 'the sinner is praised in the desires of his soul, and he that doeth unjustly is well spoke of' (Psalm 10:3). Such iniquity is in the divine books called 'shouting', even as you have in Isaiah the prophet about the bad vineyard these words: 'I waited for it to do justice, but it did iniquity, and not righteousness, but shouting' (Isaiah 5:7). Concerning it you have the words in Genesis: 'the shouting of the people of Sodom and Gomorrah is multiplied' (Genesis 18:20): because not only did those crimes already pass unpunished among them, but they were even publicly done again and again, as if by law. So in our times many evils, although not such as these, have now come so into open habit that we not only do not dare to excommunicate any layman but not even to degrade a clergyman on their account. Thus when I was explaining some years ago the Epistle to the Galatians, that very place where the Apostle says: 'I fear lest perchance I have labored in vain among you' (Galatians 4:11), I was compelled to call out: 'Woe to the sins of men: it is only unusual sins from which we shrink so: the ordinary, for the washing away of which Christ's blood was shed, although they are so great that they cause the Kingdom of God to be entirely shut against them, by often seeing them, we are compelled to endure all of them, and by often enduring them, even to commit some of them. And would, Oh Lord, that we did not do all that we have not

been able to prevent!' But I shall see whether excess of sorrow forced me to make any incautious statement.

(c 117): 'Love, which the Apostle said is greater than these two, faith and hope, the greater it is in any man, the better is that man in whom it is. For when the question is asked whether any one is a good man, we do not enquire what he believes or hopes, but what he loves. For he who rightly loves, undoubtedly rightly believes and hopes; but he who loves not, believes vainly even though what he believes be true, and hopes vainly, even though what he hopes for be taught to belong to true happiness, unless he also believe and hope for that which can be given him to love, when he asks for it. For although he cannot hope without love, yet it is possible for him not to love that without which he cannot reach what he hopes for; as if he were to hope for eternal life—and who does not love it?—and not to love righteousness, without which no one reaches it. It is the very faith in Christ which the Apostle sets forth, which works through love, and what it does not yet possess in love, asks that it may receive, seeks that it may find, knocks that it may be opened unto it. For faith obtains what the law commands. For without God's gift, that is, without the Holy Spirit, by which love is spread abroad in our hearts, the law will be able to command, not to help, and be able besides to make a transgressor, who cannot excuse himself on the ground of ignorance. For where the love of God is not, there fleshly desire rules.'

We can now pass to one or two works which have been classed as dogmatico-polemical. Their primary purpose is polemical, the combating of various heretical opinions, but in these, as in all great anti-heretical works, like that of Irenaeus, there is much constructive work of value, independent of the occasions that gave rise to them.

The *Contra Faustum Manicheum* in thirty-three books, written about 400, is one of the very longest of our

author's controversial works. This Faustus was the man whom Augustine had found so unsatisfactory in his younger days, and the plan of the work is so arranged that each book begins with considerable verbal quotations from Faustus' own works, while the rest of the book, usually the much longer part, contains Augustine's refutation of the same. Augustine was always scrupulously fair in controversy, and it is a great advantage to have the weird Manichaean beliefs set forth in the very language of an adherent of the sect. In this work Augustine takes up the defense of Holy Scripture against the Manichaean attacks, which proceeded very much on Marcion's line.

The *De Baptismo Contra Donatistas* in seven books is only one of the many anti-Donatist works written by Augustine, but it happens to be one of the very best preserved of all his works, as the manuscript tradition is of remarkable purity. It also belongs to about the year 400, a period of tremendous literary activity on Augustine's part. The special aim of the *De Baptismo* is to show that Cyprian and the other African bishops of his time did not furnish the support for their teaching on Re-baptism, which the Donatists maintained they found in them. Cyprian's wrong view on the invalidity of heretical baptism is, according to Augustine, to be explained and excused by the difficulty of the question and the want of a constant tradition or the decision of a plenary council. In other respects the catholic bishop and martyr, who also labored so self-sacrificingly for church unity, is to be set before the schismatics as a shining example. Augustine points out that after Cyprian's death the question of heretical baptism was decided by a plenary council.

At a much later date, namely in the year 420, Augustine wrote the four books *Contra Duas Epistulas Pelagianorum*, and it is among the most notable of the



many works he wrote on this all-important question. For some eight or nine years his pen was busy against the dangerous Pelagian heresy, and he proved himself capable of meeting every fresh front made by the Pelagians. The occasion of the present work was this: Pope Boniface had sent him two letters written by Pelagian bishops banished from Italy, particularly Julian of Aeclanum, the most learned and accomplished of all the Pelagians, to Rufus, bishop of Thessalonica, and to the homeland, in the end of 419. Augustine's work is a reply to these letters, addressed to the Pope himself.

Of the many works on moral theology we may select one, the *De Bono Coniugali*, written about 401. A considerable time before this date Jovinian had written against a life of celibacy dedicated to God. In attacking Jovinian, as he did in unmeasured terms, Jerome had rather questioned the good in marriage, and had thereby caused widespread disquiet. Augustine, without mentioning either Jovinian or Jerome, quietly yet warmly set forth the real good in marriage, as a natural union, for the purpose of bringing up children in mutual trust, and also as a Christian sacramental union. After vindicating the rights of marriage, he proceeded in a companion work to set forth the merits of holy celibacy.

Certain works belong to the subject of pastoral theology. Of these we shall take the *De Catechizandis Rudibus* of about the year 400 as an example. A Carthaginian deacon, a friend of Augustine named Deogratias, had asked advice how to give oral instructions to candidates for baptism. In this very attractive work Augustine dealt with the matter most wisely, first in a theoretical and then in a practical aspect. He first gives a more extended discourse, and then a shorter, epitomised from. We must stop to give some extracts from this work, which I have several times read with classical stu-

dents. I have revised E. Phillips Barker's translation (published London, 1912).

(C 4 paragraph 7) A wonderful analysis of human love: "Now what greater reason for the coming of the Lord is there, than that God might show His love, strongly commending it in us; since, while we were yet enemies, Christ died for us (Romans 5:8, 10). Now the purpose of this is that since love is the goal of the commandment and the fulfilling of the law (I Timothy 1:5; Romans 13:10), we also may love one another, and may lay down our lives for our brethren, as He laid down His life for us (I John 3:16): and that even if we heretofore loved God grudgingly, we may now at least not grudge to return the love of God himself, seeing that He first loved us (I John 4:10), and forebore to spare His only Son, but delivered Him up for us all (Romans 8:32). For there is no more potent call to love, than to be beforehand in loving: and hard indeed is the heart which would refuse to return affection even if it were loath in the first case to expend it. But if even in the case of criminal and despicable passions, we see that the sole effort of those who desire to be loved in return is to disclose and display by such tokens as they may, how great their love is, and their labor is to set forth such a semblance of justice as may justify them in demanding some kind of return from those hearts which they are designing to ensnare; and if they themselves are more ardently afire, when they perceive that the minds they assail are already stirred with a fire matching their own; if then, I say, both the heart which was asleep is aroused when it perceives that it is loved, and the heart which was already aflame is fired still more when it learns that it is loved in response, it is obvious that there is no stronger motive for the birth or growth of love than when one who does not yet love perceives himself to be loved, or one who loves already either hopes that he may be loved in return, or has proof that

he is so loved. And if this is so even in degraded passions, how much more is it so in friendship? For in the case of injury committed against friendship, is it not our sole care that our friend may not think that we do not love him, or love him less than he loves us? If he believe this, he will be colder in that love by which men enjoy mutual and responsive intimacy: and even if he is not so inconstant that the injury in question cause him to cool off entirely from all affection whatever, he confines himself to that degree of affection which involves no joy to himself, but only concern for the other's welfare. It is worth while to observe how, although superiors too desire to be loved by their inferiors, and are delighted by the attentive homage they give them, and love them the more in proportion as they perceive this sentiment—yet with what strong love the inferior is fired when he discovers that he loved by his superior! For love is more acceptable in a case where it is not parched with the drought of need, but wells forth with the brimming stream of beneficence. For the former love is begotten of misery, the latter of mercy. Moreover, even if the inferior had not so much as hoped that he could be loved by his superior, he will be unspeakably stirred to love if the other actually designs to show how much he loves one who could by no means venture to augur for himself so great a blessing. Now what can be higher than God in the act of judgment, what more void of hope than man in the act of sin? man who had committed himself the more utterly to the ward and dominion of insolent powers which cannot make him blessed, the more deeply he had despaired of possible protection by that power which does not desire to be exalted in wickedness, but is exalted in goodness?"

Hear also . . . a splendid analysis of the attitude of hearers of sermons.

(C 13, Par. 19) "It is often the case, too, that one who at the outset was listening gladly, wearied by listening or



standing, opens his lips no longer in praises but in yawns, and betrays even in his own despite that he would be away. As soon as we observe this, we should either fillip his flagging spirit by saying something seasoned with untainted humor and pertinent to the matter in hand, or something marvelous and amazing, or even something to excite a sigh or tear—and if it concerns himself, so much the better, that personal anxiety may prick him into wakefulness. Yet it should be something not to startle his shyness by any asperity, but rather to win him by its note of intimacy. On the other hand, we may assist him by the offer of a seat; though it would undoubtedly be better, where it can be done with propriety, that he should listen seated from the beginning. Indeed—a custom far wiser than ours—in some churches overseas (i. e. in Italy) not only do the bishops address the people seated, but seats are placed for the people themselves, that no one who is physically weak may be tired out by standing, and distracted from his very wholesome attention, or even compelled to withdraw. It makes a great difference, however, whether one man out of a great number—and he one who is already bound by the fellowship of the Sacraments—retires to recruit his strength; or he who retires (a step very often unavoidably forced on him, lest he should be overcome by an inward sinking and actually fall) is one who is to receive the first sacraments of initiation; for in that case he does not for shame say why he is going, and his weakness does not suffer him to stand. I say this from experience, for a man actually did this when I was instructing him—a man from the country—and from this I learned that every care should be taken beforehand to prevent such mishaps. For who could endure our arrogance in not causing men to sit down in our presence, though they are our brothers, or even in order that they may become our brothers, which should be an object of greater solicitude? Yet a woman listened seated to our Lord, before whom the angels stand (Luke 10:39).

Of course, if the address is to be short, or the place is ill adapted for a seated gathering, let them listen standing; but this should be so only when there are many hearers and these are not to be initiated at the time. For when one or two or few are there who have come expressly to be made Christians, we run some risk in keeping them standing while we address them. Yet if we have already so begun, we should at least, on observing our hearer's weariness, offer him a seat, or rather, urge him downright to be seated and say something whereby he may be refreshed, and any anxiety which may have possessed him and begun to draw him away may be banished from his mind. For seeing that the reasons why he remains silent and refuses to listen are uncertain, now that he is seated some word should be said against the intrusion of thoughts concerned with the affairs of this world, either in humorous or pathetic vein, as I have said: so that if it be indeed such thoughts which had laid hold upon his attention, they may withdraw as if charged by name with their misdeeds; but if it is not these, and he is merely weary with listening, when, in the way I have mentioned, we say something unlooked for and out of the common about them, as if (since we do not know) they were the actual causes, his attention may be relieved from weariness. But what we say should be short, especially since it is inserted by way of digression, lest the remedy itself should actually aggravate the disorder of surfeit we desire to relieve; the remainder of our address must be delivered more rapidly, and we must hold out the prospect of a speedy close."

C 16 Par 25 contains a very vivid picture of certain phases of ancient society: "There are also men who seek not to be rich, nor do they long to attain the empty pageantry of place; but these would fain rejoice and be at ease in gluttonies and gallantries, in theatres and shows of frivolity, which they have for nothing in great cities. But thus these also squander their narrow means

in wantonness, and afterwards goaded by want break out into thefts and burglaries, and sometimes even into highway robberies, and are suddenly filled with a multitude of grievous fears: and those who shortly before were trolling ditties in a tavern, now dream of the anguish of the prison house. Moreover, by the factions of the amphitheatre they are made like devils, hounding men on by their cheers to hew at one another, and though they have done each other no wrong, to engage in bitter conflict in their desire to please a frantic mob: and if they mark that they are peaceably inclined, they forthwith hate and persecute them and cry aloud for them to be beaten with staves for playing into each other's hands, and even the judge who is the avenger of iniquities, they compel to commit this iniquity. But if they perceive them to vent on each other the most frightful enmity (whether they be what are called 'mimers' or players from the stage or the stage chorus, or charioteers or hunters—those poor wretches whom they pit in match and battle, not merely man against man, but man against beast) the fiercer the frenzy of mutual hatred they descry in them, the more more they love them—the more they are charmed. They applaud their fury, and by applauding infuriate them the more, the spectators being madder against each other, as they back this fighter or that, than those whose madness they provoke by their own, eye and madly desire to gaze upon. How then can a mind lay hold of healthful peace, which feeds upon discords and conflicts? For as the food that is eaten, such is the disorder that follows.

Finally, though mad joys are no joys, yet whatever they are, whatever delight is received from the vaunting of riches, the swelling pride of place, the insatiate gluttony of the taverns, the battles of the arena, the unclean commerce of the stews and the itching incontinency of the baths, one little fever carries all these away and robs men, while yet alive, of all that phantom blessedness. There remains



but conscience, void and wounded, destined to experience as judge the God it rejected as guardian, destined to find as an angry Lord Him whom it disdained to seek and love as an indulgent Father. But you, because you seek the true rest which is promised to Christians after this life, even here, amid the bitterest afflictions of this life, shall taste it in its sweetness and blitheness, if you love the precepts of Him who has promised it. For you will swiftly find the fruits of righteousness sweeter than those of iniquity, and that a man takes truer and blither joy of a good conscience amid afflictions than of an evil amidst delights: for you have not come to join the Church of God in such a manner as to seek of her any temporal advantage."

[The Course proceeds next to deal with works of Exegesis.]

# PROGRESS OF BAPTIST PRINCIPLES FROM CONSTANTINE TO LUTHER AND THE ANABAPTISTS.

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In the last hour together I endeavored to resolve Baptist principles into two and to sketch the results of the impact of the distinctively Baptist one upon the world of the first centuries. We saw that by the time of Constantine Christianity conquered in its struggle with paganism and the Roman Empire, but pre-Christian ideas, very different from and antagonistic to the Baptist principle of soul-competency and soul-democracy, were so firmly fixed in the life of the world, that theological and ecclesiastical developments took directions that tended to obscure this fundamental principle. But the principle was at work in the world. Individuals of different races, in spite of their theology and their ecclesiology, had a personal knowledge of God in Jesus Christ. It remains to see how, within a so-called Christian world, this democratic principle will by degrees make its presence and influence more and more felt. It is not the story of any party or succession of parties holding similar views that I would trace, but the spread in the world of the democratic principle which finds its fountain-head in the ability and the right of each human being to know God in Jesus Christ without the necessity of the mediation of church, priest or sacrament. The leaven was at work. From time to time through the Middle Ages a voice here, another there and another yonder, like one crying in the wilderness, will raise the cry of the competency and the freedom of the human soul. The cry will

find echo in sincere souls seeking the light. In France, in Italy, in England, in Hungary, in Germany, in Holland, deep will call unto deep and the sound will become like the voice of many waters. The urge of the human heart toward God will become a groundswell. The Middle Ages will close in a cataclysm in which the foundations and structure of human civilization seem to be going to destruction. They are the birth-throes of a new era. The old pre-Christian and anti-Christian ideas are giving way before the onward march of the democratic principle of soul-freedom.

Within a few generations after Constantine the signs of dissolution show themselves in the Roman Empire, and within less than one hundred and fifty years after his death the Empire in the west came to an end. The Teutonic barbarians took possession of the Empire and parcelled it among themselves. The foundations of the nations of modern Europe were being laid. European society began to shape itself along the lines of feudalism in Church and State. Christianity in the east and in Africa was stifled by the blight of Mohammedanism. The Church in the west was filled by the wholesale and oftentimes forced conversions of the barbarians. Latin ceased to be a spoken language and the Bible was an unknown book to the vast majority. Within the monasteries here and there monks made copies of the Bible, laboriously copying them by hand. The vulgar tongues of the different peoples were gradually being evolved from a mingling of the corrupted Latin and the barbarian tongues. When these national tongues or dialects have taken shape and been reduced to writing, among the first literature produced will be translations of portions of the Scriptures. And when the people again can read or hear read the Word of God, bold spirits here and there will dare to measure human society and its institutions by the Word.

The first evangelical heretics of the Middle Ages to appear in the records were the Cathari or Albigenses.



In A. D. 1022 they appear at Orleans. In northern Italy, in France, in Saxony, in Spain, in the Netherlands, and even in England there is evidence of their presence. They were known by different names, and it is altogether possible that the same name connoted people holding different doctrines and that different names were used by different writers to denote the same people. The dualistic views among some of them seem to carry their ancestry back to the Paulicians of Bulgaria, but it must be kept in mind that not all who were branded dualistic held to such views. Even among those who held to a dualistic explanation of the universe their dualism was only an accessory element. They "confined themselves to preaching morality, a morality of renunciation, of conflict with sensuality . . . The Cathares, adversaries of the corrupt clergy, were also adversaries of the rites which the clergy performed, of the sacraments which they administered, of the temples where they assembled, and especially of some of the dogmas which they taught." They were above everything anticlerical. It is probable that they came to their anticlerical position because of their opposition to the indescribably immoral lives of the mediæval clergy. They revolted from following religious leaders whose lives were of such a character, and in their revolt against such leadership they found themselves in revolt against institutions and doctrines of these leaders. The clergy being corrupt, they were not the representatives of God and the ceremonies which they administered were of no value. They made great progress in southern France. Their numbers were so many that it was a life and death struggle between them and the Roman Church. In 1167 an Albigenian synod was convened at Toulouse. The fact that such a body could convene and transact business shows how powerless the Church was in those lands. The Count of Toulouse, if not a heretic, was sympathetic with them. Time and again he was warned that he must

do something to check the spread of the heresy. He was finally excommunicated and a "crusade" declared against him. Simon de Montfort and the King of France were sent against him. For twenty years the war went on. Southern France was made a desolate waste. But even these measures did not wholly exterminate them. It took the devilish ingenuity of the Inquisition to ferret out the heresy which the soldier could not find. Albigensianism disappeared, but evangelical teaching did not. It continued under cover and even within the bosom of the Roman Church.

Under the name of Petrobrusians also the same teaching appears in the twelfth century. Our only source of information is their bitter enemy, Peter the Venerable, Abbot of Clugny. They take their name from Pierre de Bruys, of whose life we know nothing, except that he preached the Gospel for twenty years in Aquitaine and Provence. He and his followers taught that the baptism of infants was useless; that prayer in an inn is as effective as in a church; that the cross should not be worshipped; that the elements in the Lord's Supper do not become the body and blood of the Lord; that prayers for the dead are useless. It is easy to recognize in these principles the fundamental Baptist principle of soul-competency. Infant baptism is thereby excluded; if each individual soul may come immediately into God's presence, without the mediation of Church, priest or ceremony, of course one may pray in an inn or anywhere else that he desires; the direct communion between the soul and God eliminates such a crass materialism as is involved in the doctrine of transubstantiation and the worship of the cross; prayers for the dead are worthless, since they have already met God face to face. In these followers of Pierre de Bruys we are glad to hail our spiritual kinsmen, heralds of the Gospel of grace just after the midnight of the Dark Ages.

In the first half of the twelfth century there was another movement, important, not in its successes nor in its consequences, but as illustrating how individuals here and there grasped the thought that Christianity is a religion of the spirit. Arnold of Brescia was a priest in his native city. About 1130 he began to attract attention by the character of his preaching. He had been trained by Abelard, to whose classroom so much of later medieval anticlericalism can be traced. Abelard had sent him to the Scriptures. In the study of these he learned that a Church of Jesus Christ is composed of believers, regenerated by the Spirit. Necessarily this involves the separation of Church and State. These two principles—the spiritual character of the Church and the separation of Church and State—were the foundation principles of Arnold's scheme of reform. Had he followed these logically and consistently, he might have come to the full New Testament position, but he allowed himself to be turned aside toward a political reform. He drove the Pope from Rome and established a republic in the city, but in the contest with the Pope and the Emperor he was burned in 1155. He left followers known as Arnòldists. They were absorbed into later and stronger evangelical groups. He and they gave their testimony and passed on.

Another name that flits like a shooting-star across the midnight firmament of the Middle Ages is Henry of Lausanne. He was a Cluniac monk who became disgusted with the moral degradation of monastic life, and left the cloister to give himself to preaching among the people. His is a vague figure, glimpses of whom may be caught as he goes here and there like a flaming evangel. His ministry seems to have covered nearly half a century. The first glimpse of him is at Le Mans, where he preached during Lent in 1101. He is seen now in Poitiers, Bordeaux, and finally in Languedoc. He may not have been



a heretic in his earlier years, since he could preach over so long a period, but in his later years he adopted the principles of Pierre de Bruys, whose teachings, we have already seen, involve the principle of soul-freedom. The last seen of Henry is at the Synod of Rheims in 1148. He probably died in prison. He left many followers, called Henricians, who were Petrobrusians under another name. The two groups lost their identity under another name and seemed to have disappeared from history, but the heralds of the Gospel of soul-freedom continued their ministry of preaching and bringing men to a personal knowledge of God in Jesus Christ.

There were many individuals throughout central and southern Europe that raised the cry of soul-freedom. Some I have already mentioned, and there were others like Jovinian, Vigilantius, Claudius of Turin—names that do not appear so prominently in history because they gathered no groups of followers or because the groups that followed them were soon absorbed by others. There is one name that appeared and occupied a large place and has come down to the present time. The Waldenses, or Vaudois, or Valdesi, appear prominently in the later medieval history of Europe and to-day occupy an honorable position in the evangelization of Italy. Peter Waldo or Valdo was born about 1140. He became a wealthy citizen of Lyons, France. The sudden death of a friend in his home in 1173 caused him to ask himself the question: "If I, instead of him, had been so suddenly called before my Supreme Judge, what would have become of me?" He became seriously interested in his spiritual welfare. He went to a theologian and asked him: "Which is the safest way to reach perfection?" The divine talked learnedly and, after the manner of Roman casuistry, pointed out several ways. The more he talked the more perplexed Waldo became. Finally, in despair, Waldo said: "Of all the roads that lead to heaven, which

is the surest? I desire to follow the perfect way." "Ah," said the divine, "that being the case, here is Christ's precept: If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." (Mt. 19:21). Waldo resolved that not only Church and priest and sacrament were not necessary to come to Christ, but also that not they nor worldly possessions should come between him and his Lord. He divided his possessions with his wife, made provision for the marriage dowery of his two daughters, and used the rest of his portion to feed the poor of Lyons during a famine then raging. He studied the Scriptures, and, finding the Latin difficult to understand, he engaged the services of two priests, Stephen d' Ansa, who translated, and Bernard Ydros, who copied. In this manner he secured translations of the Gospels and portions of the Epistles in the language of the people. While he fed the bodies of hungry people, he fed their souls on the Word of Life. Converts were made. He memorized the translation of the Scriptures and recited them or chanted them to the people. He sent his converts to tell the story. It was customary for wandering ballad-singers—the *troubadours* in France and the *minnesingers* in Germany—to wander through the country and entertain the people. Waldo and his followers took this institution and made it serve the spread of the Gospel story. They could not be called preachers at first. They merely recited or chanted the Scripture story or teaching. But out of such work developed evangelical preachers. They went out two and two, obeying literally the instructions of Jesus to the seventy. They accepted such hospitality as was offered them and in return told their Gospel story. (See Whittier: The Vaudois Teacher).

Such a movement could not continue long without attracting the attention of the Church authorities. Archbishop Guichard of Lyons forbade Waldo and his follow-

ers to preach, since they were only laymen. Waldo appealed to Rome. Pope Alexander III received him kindly, but told him that he must obey the Church authorities of his country. The Third Lateran Council (1179), to which Waldo appealed, gave the same answer. They were now at the parting of the ways. Should they obey God or men? To continue preaching meant final separation from the Roman Church, but Waldo and his followers felt a greater obligation to God than to the Church. They were driven out of the diocese by the new Archbishop of Lyons, Jean de Belle-mains, in 1182, and were excommunicated by the Council of Verona in 1183. Waldo disappears from the story from this time, but his followers continued his work. They reaped where others had been sowing and gathered under their name Catharists, Paterenes and others. "We find them united with the Catharists in almost every country in Europe: Province, Languedoc, Spain, England, Switzerland, Alsace-Lorraine, Brandenburg, Pomerania, Saxony, Bohemia, Austria, Italy, Greece and Constantinople. But in Italy their union was even closer with the movement known as the 'Umiliati' or 'Poor of Lombardy'." In 1205 those in Italy separated from those beyond the Alps. The two groups conducted their mission work separately, but they recognized each other as brethren. Those on the Italian side of the Alps retained their name and identity and in 1532 at the Synod of Cianforan, and again in 1533 at Prali, adopted the principles of the Protestant Reformation as taught in Switzerland. They are the Waldenses of to-day. Those beyond the Alps lost their name, but they prepared the soil for the sixteenth century reformation.

Were these medieval Waldenses Baptists? They may have held to principles and practices which we would not fellowship to-day. They probably did. But the method of their beginning and the inherent genius of their teaching are at one with us. Baptists are by nature anti-

clerical. It is true that the High Church Party among us tends toward clericalism, but our teachings by nature tend in the opposite direction. The Waldensian movement was begun by a layman. As they developed their organized life they had deacons, presbyters and bishops. Presbyters and bishops were the same and the term bishop soon dropped out of use. All office-bearers were chosen by the votes of the people. We have already seen the use they made of the Scriptures. Their enemies say that they rejected everything not taught in the Bible, that they knew the New Testament by heart and most of the Old. In spite of their not being able to free themselves from elements of medieval Romanism, they were essentially democratic in their religious life, and their use of the Bible and methods of propaganda involved the principle of soul-freedom. Their name disappeared north of the Alps, but they were the spiritual ancestors of the Anabaptists who sprang up in central Europe in the early years of the Protestant Reformation.

Reference must be made at this point to a movement in England in the fourteenth century that gathered into itself much of the inheritance of the past and prepared the way for progress in later centuries. Evangelical life in England during the later medieval centuries received strength from two sources. The old British type survived into the Middle Ages, and in the latter part of the twelfth century and the first of the thirteenth continental evangelical teaching found its way into the British Isles. Britain was cut off from the continent geographically and otherwise. Consequently there was never the abject submission to Rome on the part of King and people as was seen on the continent. John Wycliffe, born 1320, teacher in Oxford and parish priest, attacked the Church of his day in such a way as to arouse the pope and the bishops to the effort to destroy him. But he was protected by King, nobles and people. He may not be called a Baptist,



he was in all probability a Pedobaptist. But he went far in the direction of the Baptist position when he substituted the Bible for the hierarchy as the rule of faith. For that reason he made his translation of the Bible into English that the ordinary man might know it. "Among his plain teachings, all of which proceeded from the root-principle of the supreme authority of the Scriptures, were these: No writing, not even a papal decree, has any authority, save as it is founded on the Scriptures; transubstantiation is not taught in the Bible, but by the popes; in the primitive church there were but two orders in the ministry, bishops and deacons; there is not good scriptural warrant for confirmation and extreme unction; the clergy should not interfere in civil affairs. In addition to this already long list of heresies, Wyclif opposed the doctrine of indulgences, the mendicant orders and monks of all sorts, the use of images and pictures in the churches, canonization, pilgrimages, auricular confession, and the celibacy of the clergy!" He sent out missionaries to teach the people, and in this manner spread all over England teachings that logically tended away from Rome. His followers were called Lollards. Wycliffe, by the support of nobility and people, was able to die a natural death in communion with the Church, but "in Lollardism we meet with the set of views that have become familiar to us in our examination of continental sect-life, and a clearness in apprehension of the great fundamental truths of Christianity that we encounter only here and there among the continental sectaries. Lollardism was the forerunner of all that was best in English Puritanism."

In continuing the story of the influence of Wycliffe we must now leave England. In the heart of continental Europe, in the little country known as Bohemia, to-day a part of the Republic of Czecho-Slovakia, evangelical life may be found far back into the Middle Ages.

Catharists, Petrobrusians and Waldenses found a fertile soil there. A short time after the death of Wycliffe his writings began to influence a professor in the University of Prague. John Huss was pastor of the Bethlehem Chapel and lecturer in the University. He became the Rector of the University. He adopted nearly all of Wycliffe's views and gave them great popularity. It was a war to the death between him and the papacy. He was excommunicated, but his University and city upheld him. The Council of Constance met for the purpose of reforming the Church in head and members. Huss had asserted the supreme authority of the council in the Church as against the papal authority. He felt that he could not under the circumstance refuse to go to the council when summoned. And furthermore, he thought that he could go there and aid the triumph of conciliar over papal authority. He went under a safeguard from his King who was also Emperor. But he was not allowed to speak at the council and was condemned and burned. However, his death did not end the spread of evangelical teachings. His followers were ready to fly to arms in defense of religious liberty. There came to the front Peter Chelcicky, the spiritual father of the Bohemian brethren. He did not enter into their organization, but he was in close touch with them. "The only source of faith, according to Chelcicky, is the will of God as made known authoritatively, once for all, through the apostles in the New Testament Scriptures. . . . This law of God is absolutely sufficient in all things. . . . Equality and brotherhood he considered fundamental requirements of God's law. . . . Like most of the old evangelicals of the Middle Ages, and like the Anabaptists of the sixteenth century, he rejected, along with magistracy, as a Christian institution, oaths, warfare, and capital punishment. He laid great emphasis upon the imitation of Christ, but did not lose sight of His atoning work. Christ is not only teacher and exemplar,

but also Saviour and eternal Mediator between the creature and the Creator. Through His blood He has cleansed the human race from sin and as high priest stands continually before God to intercede for believers. . . . On Christ's death and the grace of God alone rests our hope of salvation." It is evident from this hurried glance at Chelcicky's views that he began with the fundamental principles that Baptists hold. It is to be regretted that he did not follow the logic of his position and reject practices inconsistent with those principles. But like other medieval evangelicals, and some moderns, he retained infant baptism and other accretions that are diametrically opposed to the fundamentals of the New Testament that he accepted. It is not surprising, however, that in the land of Peter Chelcicky and his spiritual sons, the Bohemian Brethren, sixteenth century Anabaptism and twentieth century Bapticism have flourished.

There is another medieval writer that must be mentioned in this connection because of the far-reaching influence of his teachings concerning Church and State. His principle of authority finds its tap-root in democracy. Marsilius of Padua, or to use the Italian form of his name, Marsiglio, was born about 1270. He was a man of many accomplishments—lawyer, theologian, physician and educator. He was Rector of the University of Paris in 1312. When the controversy between the Emperor Lewis and Pope John XXII was at its height, Marsilius went to the defense of the Emperor with his book, *Defensor Pacis*. In this he strikes at the foundation of the whole medieval system of Church and State. The papal party claimed that all authority in the world—temporal and spiritual—was vested by God in the Bishop of Rome. Therefore, the Pope could make and unmake Emperors. The revolutionary teachings of Marsilius on the subject make this book "one of the most remarkable treatises that remain to us from the Middle Ages. In holding that the ultimate source of power is in the

people, Marsilius does not stand alone, for this position, sanctioned by the well-known doctrine of the old Roman law that the supreme authority of the Emperor springs from a delegation to him by the people of their inherent powers, is to be found in other medieval publicists. But he goes further, maintaining that the Church does not consist in any special sense of the clergy, but of all Christians; that a General Council stands above the Pope, that it ought to consist of laymen as well as clerics, that persons of different religious opinions ought to be all equal before the law, and that the priesthood have no right to judge, much less to punish, heresy, since each man is answerable for his speculative opinions to the judgment of Christ only. Marsilius denied to the clergy the right to hold property (except what is needed to support life), as also any immunities or privileges outside of their purely spiritual sphere of action, declares that Christ did not come on earth to establish any worldly power, that the Pope ought not to have any such power—the power of the keys does not imply it, for God alone can remit sins,—that the distinction of bishops and priests has no basis in the New Testament. He argues that St. Peter had no pre-eminence over the other apostles, that it is doubtful whether he was ever bishop of Rome, or even came to Rome at all, and that such authority as the Pope enjoys is due solely to the fact that Rome had been the old imperial city. No wonder that Pope Clement VI observed, after perusing the *Defensor Pacis*, ‘Never have I read a worse heretic.’” In saying that each man is answerable for his opinions to the judgment of Christ only, Marsilius enunciates the Baptist principle of soul-competency and soul-democracy. In placing the ultimate source of civil power in the people we have a faint gleam of that truth enunciated four hundred years and more later: “Governments are instituted among Men, deriving their just powers from the consent of the governed.” Do not misunderstand me. I am not claiming that Marsilius



was a Baptist, but I do say that his teachings concerning the nature of civil and spiritual authority and the exercise thereof are fundamentally in accord with the age-long Baptist position of soul-democracy.

There is another phase of the life of the world of the Middle Ages which must now be noted in studying the progress of evangelical teaching and in looking forward to the great revival of the sixteenth century. Just as in the pre-Christian era the world was prepared for the coming of the Redeemer, so in the latter half of the Middle Ages discoveries and inventions and developments in civilization made man ready and willing to hear the Gospel of soul-freedom. The use of gunpowder in the west did not enable the reformers to shoot a new theology into men, but it did give the private soldier, the common man, a sense of equality in the presence of the armored knight. And the man, into whose soul had come the sense of equality on the battlefield, would listen in a receptive attitude of soul to the evangelical preacher who told him that he stood in God's presence on an equality with other men, even with the clergy. The discoveries on land and sea and in the heavens were so changing the medieval man's conception of the world and of the universe, that the thought began to penetrate his soul that perhaps the world of religion contained more than was dreamed of in the symbols of the Medieval Church. The great intellectual revival known as the Renaissance was opening up the intellectual life of the past and the invention of printing was making possible the spread of the new learning. In the closing centuries of the Middle Ages the languages of modern Europe were beginning to be formed. The Scriptures were being translated into these languages and dialects and the invention of printing was making a more rapid and wider distribution of these translations. "The 'common man' had the word of God in his hands, could read, meditate, and judge for him-

self. . . Stories were told of peasants, like Hans Werner, who worsted parish priests in arguments drawn from Scripture." An Austrian inquisitor of the thirteenth century writes: "The third cause of heresy is that they translate the Old and New Testaments into the vulgar tongue; and so they learn and teach. I have heard and seen a certain country clown who repeated the Book of Job word for word, and several who knew the New Testament perfectly." When the invention of printing increased the number of books and the number of readers, many more of these "country clowns" would be able to confound inquisitors and immoral priests by their knowledge of the Word of God.

There was a type of evangelical life in the Middle Ages that exerted a great influence upon the artisan class and out of which came the large number of Anabaptists in the sixteenth century. This discussion must not close without some reference to them. They are known as the "Brethren". As far back as the thirteenth century it may be seen from the testimony of their enemies of what character they were. "The heretics are known by their walk and conversation: they live quietly and modestly; they have no pride in dress; their learned men are tailors and weavers; they do not heap up riches, but are content with what is necessary; they live chastely; they are temperate in eating and drinking; they never go to taverns, nor to public dances, nor to any such vanities; they refrain from all foul language, from backbiting, from thoughtless speech, from lying and from swearing. . . . They professed a simple evangelical creed; they offered a passive resistance to the hierarchy and priestly pretensions of the clergy. . . . they had vernacular translations of the Scriptures, and committed large portions to memory; they conducted their religious services in the vernacular, and it was one of the accusations made against them that they alleged that the word of God was

as profitable when read in the vernacular as when studied in Latin." There must have been some connection between the Brethren of Germany, the Waldenses of Savoy and of France and the Hussites or *Unitas Fratrum* of Bohemia. The same catechism was used by the members of these several groups. Copies of it are extant in French, Italian, German and Bohemian. These groups were praying and Bible-study circles. The German translation of the Scriptures which the Anabaptists of the sixteenth century used was not Luther's, but an older one that had come to them from the past. The Anabaptists were the sixteenth century successors of the several nonconformist sects of the Middle Ages, historically and doctrinally. So strongly does this appear that Dr. Ludwig Keller, State Archivist at Münster, groups all of those pre-reformation evangelical sects under one name—the Old Evangelical Party.

We have been studying hitherto the course of evangelical life within the extra-ecclesiastical groups—the so-called heretics. I desire to call your attention to the fact that even within the Medieval Church, as corrupt as was its clergy, there was never lost from the people a realization of God in Jesus Christ. In closing the preceding lecture I said: "We may not be able to see groups of people holding the sum total of New Testament teaching intact, but there is evidence that hungry souls throughout the known world . . . had found God in a personal experience of Jesus." As we pass through the story of the Middle Ages the evidence of this increases. The biographies of the sixteenth century reformers show us how they were taught in their homes, and this type of family religion, as distinguished from the official type, may be traced back two or three centuries. The songs which the mothers sang as they put their babes to sleep show us a type of religious life quite different from that reflected by the services at the altar. The songs that

Luther learned at home as a child came down from preceding generations. "Ein Kindeleir So Lobelich", "Nun Bitten Wir Den Heiligen Geist", and "Crist ist Erstanden" reflect a simple evangelical life. Can anything be more beautifully sweet than a medieval German mother rocking her babe to sleep and singing the song, the refrain of which was:

"Ach, Jhesu, Heere min,  
Behüt diz Kindelin"?

It may be translated as follows:

Oh, Jesus, Master, meek and mild,  
Since Thou wast once a little child,  
Wilt Thou not give this baby mine  
Thy Grace and every blessing thine?  
Oh, Jesus, Master, mild,  
Protect my little child.

Now sleep, now sleep, my little child,  
He loves thee, Jesus, meek and mild;  
He'll never leave thee nor forsake,  
He'll make thee wise and good and great.  
Oh, Jesus, Master, mild,  
Protect my little child.

It was out of homes in which such songs were sung that the evangelical preachers gathered their followers during the latter half of the Middle Ages, and it was out of such homes that the great reformers of the sixteenth century came. Friedrich Mecum, born in the latter part of the fifteenth century, tells us how his father, a member of the burgher class, taught him. "My dear father had taught me in my childhood the Ten Commandments, the Lord's Prayer, and the Creed, and constrained me to pray always. For, said he, 'Everything comes to us from God alone, and that *gratis*, free of cost, and He will lead us and rule us, if we only diligently pray to Him.'" And



not only in the family life was this simple evangelical religion taught, but also in groups of neighbors meeting for religious conversation. "In the wonderfully interesting Chronicle of Brother Salimbene of the Franciscan Convent of Parma, which comes from the thirteenth century, we are told how many of the better-disposed burghers of the town came to the convent frequently to enjoy conversation of Brother Hugh. On one occasion the conversation turned upon the mystical theology of Abbot Giaocchino di Fiore. The burghers professed to be greatly edified, but said that they hoped that on the next evening Brother Hugh would confine himself to telling them the *simple words of Jesus*."

And so, friends, continuing from the days of Constantine and spreading through missionary activities into central and northern Europe, Christianity with all its accretions from the outside carried within itself the fundamental fact and doctrine that the individual could and did know God in Jesus Christ. This fundamental truth was almost lost in the midst of an alien clerical atmosphere, but its inherent vitality preserved it and caused it to spread. As the genius of the Medieval Church began to assert itself in the developments in ecclesiology and theology under such leaders as Hildebrand, Innocent III, Thomas Aquinas and others, the genius of this fundamental evangelical truth began to assert itself in separation from a Church that was so unchristian and antichristian in life and teachings. The wide divergence between the two points of view became more and more evident to the common man. Individuals singly and in groups passed the banner of evangelical truth from country to country, from generation to generation, like the Fiery Cross of Scotland's hills. The numbers became so many and the momentum so great that the sixteenth century opened with a cataclysm that appeared to medievalists the destruction of civilization itself. But the triumph

of the democratic principle was not complete. A new world without any past to hinder was necessary that the Gospel of soul-democracy might exemplify itself. In the old world, in spite of the revival of evangelical religion, the inheritances from the past were a hindrance. However, evangelical truth received a forward impulse and has made rapid progress. But this is to trespass upon my colleague's time and territory. Let me say in closing that the victory is not yet completely won. To the further progress of the liberty wherewith Jesus has made the human soul free let you and me consecrate our every effort.

# FROM LUTHER AND THE ANABAPTISTS TO ROGER WILLIAMS.

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## BAPTIST PROGRESS.

### LECTURE III.

The intelligent Baptist of today is more interested in progeny than in ancestry. He is more concerned about destinies than he is about origins; more enthusiastic about success than about succession. His question is not so much whence as whither? The reason for this is not far to seek, for his emphasis is upon the New Testament rather than upon antiquity. Even in his study of Church History he seeks spiritual men and women rather than organized bodies. Faith in the Lord Jesus Christ and obedience to Him as He is set forth in the New Testament is the only true test of apostolic succession.

If we believe that Jesus Christ is God's final revelation, then we contend that He has given us the only conception of *abiding* religion. Whatever the "Sermon on the Mount" may mean or may not mean, it certainly teaches that Christ's religion is personal, inner and spiritual. To accept Him as Savior, and to abide in Him, is to be in apostolic succession whatever the age, clime or name. To fail or refuse to be in Christ Jesus, breaks the succession for such an individual, though he have *official* connection with an institution which dates externally from the foundation of the world. Age cannot be substituted for aim. Neither does organization or name determine the rank of one in the Divine Economy—life does that; the life which is in Christ Jesus.

Baptists, in no wise, would be swerved from their earnest championship of the truth today, even if they were unable to find any organized kinship in the past at all; for the New Testament is their "sign manual." To be a New Testament Christian, living in an organization which accords with that New Testament pattern, is the one and only unanswerable argument for historic succession. But when we can go back through centuries and meet with our spiritual ancestors in every age—whether in pious individuals, within the main body of the church; or in obscure communities scarcely known or recognized by the official church; or even better still, in larger and organized groups, protesting against the corruptions and perversions of their day, as they, by whatever name, seek the reproduction of New Testament life; we rejoice in our heart of hearts that we have kinship with such a long and noble succession; and, thus inspired and encouraged we go on, seeking to extend that kinship until the redeemed of all ages shall come back home to Him who is the source, the power and the end of all spiritual life—even Jesus, the Head of the Church.

Dr. Barnes has given us a painstaking, panoramic picture of our spiritual relations from the days of Christ and His Apostles to the time of Martin Luther. Nothing but the barest outline could be given in four short lectures of the 1925 years of our history, since there is scarcely a decade in these centuries which would not require a volume.

But since this lecture is to begin with Luther and the Anabaptists, let us remember first of all, without entering into detail, that these opening days of the Reformation are dark and turbulent days. True, the Renaissance has brought men (some men) back to thinking for themselves. Feudalism had almost given way, in name at least, to the idea of various nations. These nations are not yet fully formed and such readjustments are not only



slow but painful. Great schools have sprung up with rich but often untried curricula, and some of the rarest scholars of the day are engaged in the study and teaching of the Greek New Testament. But the notion of a free church in a free state; of a religion or a religious relationship, or the absence of either, without hindrance from secular and ecclesiastical powers, is practically unknown. The peasants, who form a large part of the population everywhere, are poor, ignorant, overworked, and are largely without rights or redress. The lingering shadows of the "Empire" are still apparent, but the weakness of the Emperor (Charles V.) is nowhere more manifest than in his inability to carry out the sentence against Luther. Nothing would have given his beastly heart more joy, but the menace of the "unspeakable Turk" was constantly before him. Besides, the disintegration of the German part of the Empire into many separate and more or less independent states, together with the growing strength and independence of France and England, must be remembered if we are to get a clear idea of the religious situation that we are to study.

In the second place we must remember that Luther did not intend to break with the church—he intended to reform the organization of which he was a member. In fact, Luther never got very far away from the church against which he revolted. He stopped, confessedly far short of the New Testament ideal.

However, along with Luther's protest against the corruptions of the Roman Catholic church, it is interesting to note that the Anabaptists came prominently into history. It is usually assumed that the Anabaptists have their origin at that time, but this is a false assumption. If Luther had been willing to go to the logical conclusion of his widely and loudly heralded principles of "Justification by faith" and "the Bible the Word of God", likely we would never have heard of the Anabaptists as such.

They, already in spiritual existence for centuries, by various names and organizations, would have gone with him in a complete return to the New Testament ideal. But when Luther drew back from his promising platform, these believers in a completely spiritual religion come into history with the name and history which their enemies have given them. The name Anabaptist was not of their own choosing. It was the name given in derision by those who refused to accept the full New Testament teaching. We hear of them so prominently at this time because Luther, Zwingli, and others felt that they were more inimical to the idea of a state church than even the Church of Rome itself. To Luther it was inconceivable for a church to exist that was not fostered by the state; and of course, it is impossible to maintain a state church without infant baptism. He knew that infant baptism was unscriptural but dared not go beyond the willingness of the state to back him.

The doctrines which were held by the Anabaptists at this time, agree in the main, with those of the numerous protesting sects of the middle ages, of which we heard yesterday (Lecture II). Many of these ideas, no doubt, had been kept alive by the Mystics, especially the Mystics of Germany. But the interesting historical fact is that when the Anabaptists first spring into history they are already numerous, wide spread, and fully formed; as Dr. H. C. Vedder tersely puts it, "complete in polity, sound in doctrine and strict in discipline". There is no way to account for this, except on the basis that they had been in actual existence prior to this time but had not taken the trouble to advertise themselves for publication.

The year 1523 marks the parting of the ways for Zwingli and some of his most trusted friends over the question of believers' baptism. Zwingli then drew back—as did Luther—from the logic of his position, and, like Luther, became more concerned about his system than

about the New Testament Christianity. Here, then, came the clash between reaction on the one hand, and perhaps, fanaticism on the other; with the result, then as always, of hatred, bitterness and strife. The Reformers, for fear of the consequences, drew back from their original contentions, while the Anabaptists, unwilling to bide their time or consider their difficulties, went even beyond the New Testament in their zeal to return to primitive Christianity.

Any individual or group, without discrimination, was called Anabaptist by Luther, Zwingli, or Calvin if he or they disagreed with the respective type of reform. In the strict and true sense of the term, neither the "Zwickau Prophets" (1523), nor the members of the "Munster Kingdom" (1534-1535) were Anabaptists. Thomas Munzer, while rejecting infant baptism in theory, was not rebaptized and did not require believers baptism of others. Jan Mathys, the leader of the "Munster Kingdom", while he practiced baptism, yet he rejected the central teachings of Anabaptism, advocated the utter destruction of his enemies; proclaimed himself the promised "Enoch", and gave his sanction and influence to horrible immorality. There is no doubt however that many of the real Anabaptists became extreme in their views and practices. But when one recalls the bitterness of the persecution heaped upon Anabaptists, true or false, by all of the Reformers, one does not wonder at their fanaticism. One marvels that they were as sane as they were in their religion. Small wonder that radical and Chiliastic notions should sometimes predominate in a people, often ignorant, always poor, rarely unoppressed by the state, who were viciously and brutally treated by the very religious leaders who had given promise to restore spiritual Christianity.

Nevertheless, such names as Grebel, Manz, Blaurock, Hatzer, the cultured and immortal Hubmeier, Denck,

Roll, Rothman, and others less conspicuous but no less loyal to the ideal of Christ, will always shine as undimmed stars in the clouded firmament of that day. They believed that the church is composed of believers only; that infant baptism is not only unscriptural, but anti-scriptural; that the church is responsible for keeping itself unspotted by right discipline. They believed that the Lord's Supper is the most solemn act in which a Christian can participate, and that it involves the renewal of the vow to keep oneself pure and devoted to unselfish service to Christ, and only believers should partake. They likewise held to the absolute separation of church and state, and while they rejected oaths, war and civil office, they stoutly maintained that property was to be held by Christians as stewards, and to them, the Bible was supreme in all matters of faith and practice. Can we Baptists today accept them as our ancestors? Rather should we ask, are we worthy to be accepted by them as their spiritual successors?

Such beliefs as the above were resented with all hatred which religious bigotry and fervor can engage—there is no hatred so unrelenting as one that has a religious sanction! Nothing was too cruel or inhuman to inflict upon an Anabaptist. They were hunted and hounded in every place. The strong arms of half barbarous states were spurred on by mad religionists to do their work of death and destruction. They were beheaded, burnt at the stake, starved and tortured with all the devilish enginery that a Protestant inquisition could devise. Many of them were drowned in derision of the mode of baptism which was always maintained by some of them.

Without friends or leaders, many of them no doubt kept silent, others outwardly conformed to the prevalent type of reform in their communities, while others still united with one of the reforming parties as an approach to an ideal. Many fled to friendlier climes and there, un-



observed, kept alive the germ of spiritual religion till happier days; such we meet in any country where the arm of state persecution was relaxed at any time. Those who survived the storm of persecution in Germany and Holland, were quietly gathered together by the saintly Menno Simons, and from 1586 on, under the name of Mennonites, they have continued with many variations to the present time.

The Mennonites, like other Anabaptists, differed in their views as to the mode of baptism. Menno plainly teaches that immersion is New Testament baptism, and it seems certain that he practiced immersion for part of his career. Often the Anabaptists were so interested in denouncing infant baptism and in contending for faith baptism, that they were not exercised about the mode. We find a very similar condition today among intelligent Presbyterians who have ceased to have their babies sprinkled but have never thought, seemingly, of returning to the New Testament mode of baptism. Doubtless many of the Anabaptists practiced affusion; but there never was a time when immersion was not practiced in some parts of Europe. The congregation of Rynsburg, near Leyden, known as Collegiants, adopted immersion only in 1619. They received it from the Swiss. Whatever be the details or the differences, it is a fact that by the end of the first quarter of the sixteenth century, Anabaptists are to be found in every part of Europe as Anabaptists.

But when we turn to the seventeenth century, even in the first decade we reach solid ground in Baptist history, for here groups begin to be organized upon principles which distinguish Baptist churches as such today. By the middle of the seventeenth century there were groups of Baptist churches meeting together and agreeing in practically every respect with the doctrines and practices as found in any district association among us today.

Under Anabaptist influence, Holland will furnish the

soil, England will furnish the souls for the first Baptist church which directly concerns us at this time. England was never so dominated by Rome as were the other European countries. Wyclif, a Baptist in many respects, left a host of followers who, in their lack of leadership, variously became Anabaptists, Puritans and other Non-Conformists throughout the years.

The Reformation with its good and its evil brought dissent of all sorts to the front. Anabaptists had been in England from the early days of the Reformation and whatever their influence, they were pioneers in those principles afterward adopted by the Congregationalists, 1578 on, who sprang out of the Puritan wing of the English church. From these Congregationalists, who in the early days were virtual Baptists, comes the dissent and separation which eventuates into the organization of Baptist churches by name

John Smyth, born probably about 1570, an M. A. from Cambridge 1593, who was for a time a priest in the Church of England, became convinced, about 1605-06, that the Church of England was incapable of reform—I am sure he was right. He then adopted Separatist principles and joined himself to a Separatist congregation at Gainsborough which had been formed about 1602. His personality and scholarship were recognized at once and he was made “teacher” or pastor of the Gainsborough congregation. Under his leadership this congregation grew so rapidly that in 1606 a new church was organized at Scrooby, about ten miles from Gainsborough, and John Robinson, who had adopted Separatist principles before Smyth and was also a scholarly and pious man, became pastor of the new church, while Smyth remained as leader at Gainsborough. The severe persecution of Separatism under James caused both congregations to flee to Holland. Robinson’s church, after some wilderness wandering, finally settled in Leyden. It was from Robinson’s church

that the first party came to settle New England, landing on Plymouth Rock 1620.

John Smyth and his congregation settled in Amsterdam and set up an independent congregation; not joining the Separate Congregation, known as the "Ancient Church" already there. Smyth was blessed or cursed with a highly developed, active conscience which kept him constantly changing his views, rarely gave him any peace of mind and made him a very unpleasant religious neighbor. About 1609 Smyth and two of his leading members, Helwys and Morton, came to reject infant baptism and to accept Arminian theology as at least a way out of the Hyper-Calvinism of that day. Many things no doubt led Smyth to these changes. The Arminian movement was in full swing at this time and, besides, Calvinism was associated with the ecclesiastical restraint from which he was just now free. Also, the presence of the Mennonites, together with a renewed study of God's word, doubtless made a deep impression upon him; at any rate, soon after publishing his "Character of the Beast", (Infant Baptism is the character or peculiar mark and the beast is the Roman Catholic Church and in this book he argues strongly against Infant Baptism), he baptises himself and those who agree with him and thus lays the foundation for the first English Baptist church. This is not the place, even if time permitted, to discuss the much mooted question as to how Smyth baptized himself. Scholars differ on this subject, but suffice it to say that the old argument that immersion was unknown, both in Holland and England at this time is utterly without foundation. It would have been quite easy in Holland to find immersion, the difficulty was to find those who held to the immersion of believers only. Whatever the mode, the writer believes it was immersion, an unmistakable testimony to believer's baptism was that day uniquely borne.

To Helwys, Morton and others, this testimony was genuine and sufficient, but Smyth, as one might expect, soon began to doubt the propriety of his action. He had begun to believe that the Mennonites might be the true church and questioned whether one had a right to start the ordinances anew, especially if there were a true church in existence. These doubts led him and some thirty others to apply for admission into the Mennonite church in 1609 or 1610. The mode of baptism is not discussed it is true, for Smyth was bothered, not about practices, but about succession. Authority was more precious to him—as with his successors in all ages—than action. Helwys accused him of a return to Catholicism on the question of succession; while Smyth denied this, he was ardent in his request to be admitted into the Mennonites. Naturally the Mennonites were slow to receive so changeable a leader with a body of foreigners who could not get along among themselves. Smyth drew up a brief confession of faith in Latin which was not apparently acceptable to the Mennonites, who, in turn, drew up one in Dutch for Smyth and his party to sign. Seemingly many of them did so, not fully understanding it, and afterwards withdrew. The negotiations between Smyth's party and the Mennonites dragged out over nearly four years before they were finally received by the Mennonites and apparently baptized again. Meantime, 1612, Smyth died before his party was so received, never having been received by the Mennonites.

Helwys, Morton and others asserted the entire scripturalness of their action. They could see no reason for uniting with the Mennonites with whom they were at variance on many points, so they split with Smyth and his party in 1611, drew up the so called first Baptist Confession of Faith and returned to London probably the same year, to found the General Baptist cause in England. They were few in number, probably less than two dozen,



and their work had to be done with greatest secrecy. The whole surrounding society was hostile to them—Anglicans, Puritans and Congregationalists. The government was ready and anxious to harry them out of England if they could find them. These were brave men who faced such conditions and into the midst of such hostility they began to hurl pamphlets urging two fundamental New Testament teachings which were scarcely known at this time. The first was on Religious Freedom, which was later to bring to England one of the greatest blessings in the world. Helwys published the first claim for freedom of worship in England. The second was on the Universal Atonement, and the salvation of all infants dying in infancy. Both of these views were opposed by all the Calvinists of their time. In a few years this one little congregation had grown to six and these were in vital touch with one another. By 1644, they had increased to forty-seven churches, even according to their opponents. Probably there were more. They were practically without educated leaders, were often divided among themselves and because of years of persecution both by the Anglicans and Presbyterians, made slow growth.

The Particular or Calvinistic Baptists seem to have sprung out of the First Congregational Church of London. In 1616 Rev. Henry Jacob gathered together a congregation of Separatists and Dissenters from the church of England. After some years Jacob went to Virginia and John Lathrop became pastor. This church grew rapidly and discussion arose whether parish churches could be called true churches. In 1633 there was a peaceable split on this issue and John Spillsbury and some seventeen others from the church formed a new church on the basis of believers' baptism. In 1638 the church received six other members from Jacob's church and about 1640 they became convinced that immersion only was baptism. Some members of this church had

the unique experience of receiving so called baptism three times. They were sprinkled in infancy, were affused when they accepted the idea of believers' baptism, and were immersed in 1641. This became the first Particular Baptist Church in England. By 1644 there were seven Particular Baptist Congregations in spite of persecution from all reformers as well as the Anglicans. All these attacked immersion as unnecessary, immodest and dangerous to life. Under Cromwell they were numerous and influential in state and army. They were never free from persecution till 1689 in which year one hundred and seven congregations in England and Wales united in adopting a great Baptist Confession of Faith.

# BOOK REVIEWS.

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## SCIENCE, PHILOSOPHY AND CHRISTIANITY.

**The Case Against Evolution.** By George B. O'Toole. The Macmillan Company, New York, 1925. 408 pp. \$3.50.

The author is a Catholic and is, or has been, professor of theology, philosophy and animal biology. He says that evolutionists and philosophers of the day hold that the theory of evolution admits of no debate. But he also holds that a genuinely scientific theory ought not to stand in need of indulgences but should be able, on the contrary, to endure the acid test of merciless criticism. He has no quarrel with evolution as a "necessary hypothesis" provided it really means evolution as a hypothesis and not evolution as a dogma. "For," as he adds, "the problem of a gradual differentiation of organic species cannot even be investigated upon the fixistic assumption, inasmuch as this assumption destroys the problem at the very outset. Unless we assume the possibility, at least, that modern species of plants and animals may have been the product of a gradual process, there is no problem to investigate." (p. 12.) "On the whole," he says, "the safest attitude toward evolution is the agnostic one." There follows an argument against the theory in a series of very interesting chapters dealing with such subjects as Fossil Pedigrees, The Origin of Life, The Origin of the Soul, and The Origin of the Body.

The classic forms of explanation of the transformation of species are dead, we are told. Lamarekism, Darwinism and DeVriesism have failed. Mendel, who has shown in almost mathematical terms the meaning of heredity, is the man who has administered the *coup de grace* to the older theories. Some great genius of the future may rescue the theory, but it will not be in the Darwinian form (pp. 28-29).

Chapter II opens with a reference to Dorlodot, a thorough-

going Darwinian, and McCann, who is bitterly antagonistic to Darwinism. The author is scrupulous and ruthless in bestowing praise and blame. The Darwinian Dorlodot is praised for showing that there is absolutely nothing in the Scriptures and other recognized sources "which conflicts with our acceptance of organic evolution as an hypothesis explanatory of certain biological facts." (p. 31.) At the same time he answers Dorlodot's arguments in support of Darwinism. He finds much bias and scientific inaccuracy in McCann's book, "God—or Gorilla," but credits him with urging some strong points. Neither writer "maintains that balanced mental poise which one likes to see in the defenders of Catholic 'truth.'" (p. 31.)

The arguments from comparative anatomy and homology of organs is shown to be defective in several respects, but chiefly in the fact that an evolutionary theory cannot construct a scheme which accounts for both inheritance and variation—contradictory assumptions, both of which must be explained in a true view.

"The palaeontological argument," says our author in concluding an interesting chapter, "is simply a theoretical construction which presupposes evolution instead of proving it." This is buttressed by some very strong criticisms of current claims based upon the fossiliferous remains found by geology.

Books are beginning to appear which claim that chemistry is even today producing life by means of synthesis of organic substances. On this point the author says: "The puerile notion that the synthesis of organic substances in the laboratory furnishes a clue to the origin of organic life on earth is due to a confusion of organic with living, organized substances. These organic substances are lifeless and unorganic carbon compounds. It is only in the production of these that the chemist can vie with the plant and animal." (pp. 149-150.)

The author holds that the argument from rudimentary organs was premature. These organs are one by one receiving recognition as useful members of the physical organism. In the closing chapter he quotes many distinguished scientists as believing that we have absolutely no scientific knowledge of the origin



of man. Sir William Dawson expressed it thus: "I know nothing about the origin of man, except what I am told in the Scriptures—that God created him. I do not know anything more than that, and I do not know anyone who does." (p. 345.)

The "Afterword" at the end of the book is a striking arraignment of the evolutionary philosophy when carried out consistently. Socialism, Anarchism, Bolshevism are some of the fruits.

This book is written by a man who demonstrates on every page his scientific technical equipment for his task. His attitude is one of fearless confidence in the truth. He never denounces. He meets all issues on their merits. He is as ready to criticize his own misguided friends as he is to express appreciation, upon occasion, of an enemy whom he attacks. There is a fairness and judicial poise which reassures the reader. He does not tag the name "devil" to evolution and then resort to every means, fair or foul, to destroy it. He pursues the wiser course of calmly investigating its claims and of showing that it is lacking in conclusive evidence. He does not commit the folly of setting up a false issue by making this theory in and of itself contradictory to the Bible. He assumes that if it should ever become established, the Bible will be as true as ever. Or, what amounts to the same thing, he assumes that science can never discover any truth which can destroy the revealed truth of Scripture. Let science investigate to the utmost. Be ready to accept any proved fact or truth. Meantime hold steadfastly to the well-established facts and truths of religion.

E. Y. MULLINS.

**Evolution for John Doe.** By Henshaw Ward. Bobbs-Merrill Company, Indianapolis, 1925. 354 pp.

John Doe is the plain man, a "the man on the street," who is bewildered about evolution. He is wrong in supposing that evolution teaches that man is descended from monkeys, that it explains the origin of life, that it is a theory of "progress," that it is something mystical and awesome, that it is a debatable

theory. The author aims to state simply the argument for evolution so that the plain man can grasp it.

Life has myriad forms. There are 200 varieties of the *draba verna*, a small European grass; 700 varieties of hyacinths, and 522,000 species of animals. So distinct are some of these "varieties" that the author thinks they are species (p. 26.) Only the evolution hypothesis makes research and classification possible, the author thinks. But classification itself is almost impossible because of the tangled web of life. The current scheme is: 1. Kingdom. 2. Phylum. 3. Class. 4. Order. 5. Family. 6. Genus. 7. Species. 8. Variety. But these overlap so that it is impossible to draw a sharp line of demarcation.

There is discussion of the natural selection, artificial selection and other phases of evolution. Evolution, says the author, can not reach or explain the origin of life. That is as deep a mystery as ever. It cannot destroy religion. It has no theory of progress (pp. 160-161).

There is no likelihood that biology will ever prove evolution as an astronomer can prove that the planet Venus revolves between the earth and the sun. The biologist is convinced rather by a combination of converging probabilities. "He would not be fully persuaded by any one indication, and might not be by any two; he is completely convinced by seven kinds which, quite independently, point to one central theory" (p. 167).

The evidences of evolution are marshalled in Chapters X to XVIII, which deal with the Rivalry of Scientists, Evidences from the Rocks, Geographical Distribution, Classification, Artificial Selection, Structures of Animals, Embryos, and Blood. Part Three deals with the History of Evolution. The book has an index and a good bibliography of the subject. The style is clear, simple, picturesque and popular. There are almost no technicalities. The book will appeal to those who desire an easily understood argument in support of the theory of organic evolution. The arguments against it are not considered. For those who want that side, the recent volumes of O'Toole and L. T. More are to be commended. The author's evident desire to

keep science within its own proper field is commendable. Professor Conklin's volume on *The Direction of Human Evolution*, published several years ago, is the effort of a biologist to annex the universe, including God and religion as well as animal forms. The present volume is guilty of no such imperialism.

E. Y. MULLINS.

**Science as Revelation.** By John M. Watson. The Macmillan Company, New York, 1925. 303 pp. \$2.25 net.

If one desires a brief account of recent science, written in a pleasant, readable style, this book will be of interest to him. If one desires an example of the current habit of making the imagination of the writer do service for scientific method by becoming a substitute for it, the book will be of still greater interest. If one wishes to see how deftly the misapplication of alleged scientific principles can be made to swallow up every vestige of evangelical Christianity, the book will be in a high degree interesting in this direction.

Science is revelation, the only revelation. The books of its Bible are the various sciences, chemistry, astronomy, geology, botany, zoölogy, biology and the rest. Its God is Energy. Its revelation is the laws of nature. Its ethics arises out of physical law. Its salvation is living according to natural law. Its heaven is here and now on earth.

The scheme is beautifully simple and perfect. Electrons and atoms and molecules, colloid substances, living things, plants, animals, man are the steps in the stairway of reality. There is no break anywhere in the chain. Life is the recombination of previously existing elements. Consciousness is a result of chemical and other physical processes through the organism and brain. Man is the crown of the whole system, and in all his powers, mental, moral, spiritual, he is the product of chemical combinations and other parallel activities on the lower level. Man's thought, conscience, spiritual aspiration, faith, hope, love are merely the tip of the flame rising from a furnace whose

combustion is carried on wholly in physical terms. In this system God never rises above the Cosmos. Our true reverence is directed toward the Cosmos and its laws. The author declares belief in the fatherhood of God, but the outcome is that God is the father of the electron, the atom, the molecule, chemistry, geology *et cetera*. He is the Father of Man in the same sense, because man is left on the same spiritual level with the lower things, without fellowship, without a personal God, without a spiritual part of his being as distinct from the physical, without immortality. To one familiar with Christianity and its redemptive power, its spiritual aspirations and energy, its revelation of a God above as well as in nature, its tremendous dynamics for higher living through Jesus Christ, this book is an amazing revelation of how a man can know many things in science and remain about twelve years old in spiritual intelligence. The book will serve as a warning to these zealous champions of the faith who today are confusing the functions of science and religion and denying the fact that they move in separate spheres and operate by different methods. When the physical scientist sticks to the scientific method he never deals with religious questions. When he misapplies scientific criteria of truth in religion he wipes religion off the map and leaves the refuge of faith as empty as a last year's bird's nest. E. Y. MULLINS.

**What Evolution Is.** By George Howard Parker, Professor of Zoölogy and Director of the Zoölogical Laboratory, Harvard University, Cambridge. Harvard University Press, 1925. 173 pp.. \$1.50.

A small volume intended to meet the current confusion in the understanding of people of this much-discussed term, this volume is, for the most part, very clearly written. It is brief and undertakes to give clearly the outstanding facts as to the origin, history and present status of the theory of natural evolution. But by natural evolution the author means for us to understand that everything is included. Evolution is said to be "cosmic" and "organic." Organic evolution is treated



under the heads of "the doctrine of *descent with modification*," and "the way in which descent with modification has been accomplished."

The claim is made that scientists are unanimous as to the first, while there is division and uncertainty as yet touching the latter.

It is assumed throughout, as indicated by several references, that the Genesis account of the origin of life and species is to be contrasted with the facts as now definitely established—an assumption wholly needless and one that will augment the conflict for the moderation of which the preface suggests the work was written. The closing sentence of the book will prove especially provocative: "There is, after all, only one kind of life in the universe." Nothing in all the discussion had justified any such conclusion. Repeatedly, in the course of the reading, one has the feeling that logic is not a strong factor in the author's mental processes.

W. O. CARVER.

**Science and Religion. Five So-called Conflicts.** By William North Rice, Emeritus Professor of Geology in Wesleyan University. The Abingdon Press, New York and Cincinnati, 1925. .50 cts. net.

This is a rare booklet for its size and price. "It is written in the conviction," Professor Rice tells us, "that there can be no contradiction between science and religion, as there can be no collision between trains running on parallel tracks." Such "conflicts" are "so-called," not actual, he assumes in the sub-title; and the book is written to demonstrate this. Science observes phenomena and studies their relations of existence and succession. It knows nothing of efficient or of final causes. The question of efficient causation in nature belongs to philosophy. Philosophy and religion are thus intimately related. There may be contradictions between scientific beliefs and scripture texts or theological teaching, but not between science and religion.

Man, argues the author, cannot help asking, What is the

efficient cause of the phenomena of nature. Is that cause a Personality to which human personality is analogous? If so, we cannot fail to be interested in the question of the character and motives of that Personality, and its relation to our own life and destiny. So, man cannot fail to be interested in the world of thought which pure science ignores. Since the beginnings of Christianity the scientific world has been led by its researches to some opinions opposed to some beliefs held and taught in the Bible. The areas of alleged conflict are, or were, connected with theories concerning the form of the earth, the relation of the earth to the sun, the antiquity of man, and the origin of species of living beings. Now, it is these points of so-called conflict that Professor Rice discusses here in a convincing and constructive way.

GEO. B. EAGER.

#### CHRISTIANIZING EVOLUTION.

**Sharing in Creation: Studies in the Christian View of the World.** The Bohlen Lectures, 1925. By W. Cosby Bell, D.D., Professor of The Philosophy of the Christian Religion, Virginia Theological Seminary. New York, 1925. The Macmillan Company. 227 pp. \$2.00 net.

**Evolution and Redemption: A Religious Appeal to the Modern Mind.** By John Gardner, D.D., New York, 1925. George H. Doran Company. 192 pp. \$1.60 net.

**To Christ Through Evolution.** By Louis Matthews Sweet, S.T.D., Ph.D., Professor in the Biblical Seminary in New York; Author of "The Birth and Infancy of Jesus Christ," "Study of the English Bible," "Roman Emperor Worship," "The Verification of Christianity," etc., New York, 1925. George H. Doran Company. 351 pp. \$2.50 net.

Please let no one be alarmed or angered by the heading for this review article. It stands for a distinct effort and tendency, as the very titles of three new books in a bunch must suggest; and there are other books that might be grouped with them, a large number. While the Fundamentalists and the Modernists are busily agreeing in telling us that there is an impassable gulf between Christianity and Evolution, an increasing number of teachers, ministers and other leaders of thought and life are

coming forward with more or less seasoned efforts to introduce the theory of Evolution, which is admittedly the all but universal assumption in scientific studies, into the fellowship of the Christian faith. Of course this class will seem to the Fundamentalists more dangerous than the "open infidels." They have told us so repeatedly. And some of the Modernist scientists will ridicule all effort to claim that it is possible to believe in God and be a true evolutionist, as for them there are no evolutionists that are not at the same time materialists.

Of course it all turns very largely on definition of the term. Yet there is more to be said. For in simple truth, a scientific evolutionist has nothing at all to do with the Source and the Support and the End of all this movement of life and progress and growth with which he is constantly engaged. Not even philosophy lies within the scope of the scientist, for all the affectation and affirmation of some of the scientific men. And the strange thing is that the Fundamentalists tend all the time to agree with the pseudo-philosophic scientists that their theories of order and process must necessarily include world views that exclude personality and God.

Meantime there are scientists, many, who are devout Christians and actively engaged in Christian service, while apparently happy in their own faith in Jesus as the Christ of God and the Redeemer of men. They may be inconsistent and may have no right to the joy in the Lord that they profess to have and manifestly possess, as the radical Fundamentalist tells us. But we cannot classify our fellows by our own logic and compel them to accept the classification. Nor can the materialistic surface philosophers, who insist on claiming Evolution as wholly their own field and ally, fence off all others and prevent their going deeper into the facts and reason of existence and using the term and terminology of Evolution with a Cosmic, Theistic, Christian adjustment and connotation. Whatever may be the ultimate logic and the final issue, for the time being men will persist in using the terms with varying connotation, to the confusion of many, to the promotion of much logomachy, and to the delight of superficial scoffers.

The sectarian scientist affecting philosophic functions and conceits, and the dogmatic Fundamentalist with a cock-sure censorship, agree on the definition of Evolution and proceed to fight each other over its truth or falsity. The Fundamentalist fights with even more vigor, not to say viciousness, the man who does not accept his definition and join him in the assault on the radical Modernist, while the radical Modernist resorts to ridicule of those who seek another definition that shall help to incorporate all the truth there may be in the evolutionary theory in the growing realm of Christian culture and use it for the practical ends of the Christian task.

It seems inevitable that the class represented by the title of this review shall grow in numbers, boldness, following and influence. The outcome is likely to be a recognition of a new definition of the term Evolution and a growing adjustment of knowledge in the realms of science and of religion, and of a mutual fellowship in a better understood faith, in both realms. For in simple truth, faith is as much and as truly at the bottom of all the work of science as of all the work of religion.

If the field of science is given over to the materialists there is nothing left for Christians but intellectual asceticism, which may be more euphonious a term than obscurantism. Those who seek to mediate are the better servants of the cause, if they can avoid weakening compromise and unstable and incongruous "half and half."

The lifting of the mind and of the knowledge that we seem to have out of the realm of limited and temporary conflicts and controversies is a great service if it can be wrought. But it is not compromise and a mere *modus vivendi* that is needed. Rather must we see that all science is useless unless there is more to us and to our world than that which is subject of physical science; and that there is more to Christianity than comfort for a chaotic age that must be endured in the hope of some better and more rational adjustment in some other time and condition.

Christianity can recognize no truth as foreign to its interest and no sphere outside its realm. Parts of the Bible have been



too often re-interpreted in the course of history for any one set of interpretations of passages secondary to its main message and objective to become the test of its truth and authority, and the measure of the loyalty of Christians who find God and redemption and goal in Christ Jesus. Certainly we shall not be good lovers and interpreters of the Bible unless we begin with the understanding that all truth is true and in harmony with all other truth. The human mind is as capable of misunderstanding statements in the Bible as of misreading facts in nature, and as capable of overlooking statements in the one as indications in the other. It is as important that we correct our interpretation of Scripture by established facts of nature as that we correct our understanding of nature by the teachings of Scripture. God speaks to us in both. The messages revealed in the Bible are, all in all and at their center, immeasurably more important for us than the revelations which He has made through nature. But it is the same God revealed and revealing in both. And God is under the same obligation to tell the truth in nature as in the Bible, and as certain to tell the truth. It is therefore as much a test of love of truth and of God for us to be ready to correct our understanding of the Bible by our knowledge of nature as to revise our reading of nature by the clear word of the Bible. The Bible is a book of interpretations and valuations. No theory of processes can alter the facts of existence. We are what we are, however we came to be, and the Bible tells us what we are and why we are; what we may be and how. Let us stick to that, and the rest will help us to understand better the God who made us what we are, but hasn't finished us nor finished with us yet, and will help us to join reverently with Him in working through to completion our salvation.

Now, that is the object of books such as those herein named, and we do well to give heed to them in a time of troubled minds. We do not take them as infallible guides, but read them in the light of experience and of the Bible, provided we know our Bibles well enough to make them a checking factor in our reading, which all too few of us do.

Dr. Gardner is a pastor and one who has gone rather far in the ways of modern thought. He sees his own way clearly enough, and thinks he can show the way to those who have not yet seen. He calls his lecture-sermons "An Appeal to the Modern Mind." He succeeds in showing that one does not get away from the facts of God and souls and sin, and the need for divine help and coöperation, by any rational modern viewing of the facts of life. He claims to be "a man who during thirty years of active ministry has esteemed love of truth part of his love of God, and who has endeavored to render service to those who turn to him for knowledge of the way." It seems to the reviewer that it is too much a *via media* that the author has sought and that he does not fully appreciate the nature of sin or the work of the Christ in relation to sin. He has made his peace too thoroughly with the current interpretation of Evolution, whereas Evolution is still very much in need of clarifying and adjusting. It is too new a theory and is trying to account for too big a universe and too complicated a system for us to be ready yet to commit ourselves in soul as well as in body to it, even when we are assured that the force that works in the process is the energy of God.

Professor Sweet has had a longer experience. He had the advantage of having his attention drawn in boyhood to the debate between Gladstone and Huxley and of becoming intensely interested, from a boy, in the relation of Evolution and Christianity. He has been a profoundly interested observer of the reactions of the two through most of the history of their contacts. He has seen the form of the strife that is now so vexing American minds pass into a further stage in Great Britain. He comes to us with soberer and maturer experience and reflection. From start to finish his book reflects maturity, breadth of vision, security of faith, and the capacity to discriminate. He is unafraid. He has the knowledge and discernment to show weaknesses and defects on both sides. There are few works so likely to be really and permanently useful for the present distress to thoughtful readers.

Professor Bell had to keep in mind the fact that he was

addressing a church audience, howbeit a very high-grade audience. He is a man of brilliant mind, expressing itself in epigram and illustration. His position as teacher of the Philosophy of the Christian Religion has brought him into extensive reading and thinking. He makes many references to authorities and to some writers who are not so authoritative. One sees here, as is inevitable for any man widely read in this exhaustless field, the influence at times of writers not named. The work thrills with reality and vitality all the way through. It is well said that this work, "Sharing in Creation," "is a workmanlike attempt to be of assistance in that practical business. It takes the stand that if Christianity needs to make itself at home in the modern world, the same people that tell us so should be willing to own up that the modern world needs even more desperately to make itself at home in Christianity." It would be hard to state a more important truth more forcefully. Late in the discussion one comes upon the suggestion, in a specific reference, but having a very wide applicability, to "attempts to secure the benefits of belief without paying the price of believing."

It is a book to read and to reread, a book to quote and to use for starting-points to study and reflection. Although the author is an Episcopal clergyman and teacher of clergymen, it is rare to find a work reflecting so little any sectarian feeling or note. It is a Christian testimony and challenge that we have here. There are interpretations of Scripture from which one would dissent, occasionally, yet there is in it all a vital experience of love. With a generous appreciation of the great growth in knowledge attained in modern times through the instrumentality of the physical and social sciences, there is a profound recognition that all this knowledge supremely needs guidance and that that guidance is to be found in Jesus Christ and in His God and Father.

Let the reader ponder the three titles here reviewed. The titles are enough for great inspiration and call, even if one never opens one of the books. But to open and to read intelligently—and no other sort of reading is of any value—will be a delight.

W. O. CARVER.

**The New Psychology and the Christian Faith.** By Frederic C. Spurr. The Fleming H. Revell Company, New York and Chicago, 1925.

"There is absolutely nothing to fear in the new psychology when it is properly interpreted by unprejudiced people. On the contrary, it will yet prove to be a new auxiliary on behalf of genuine religion." Such is Dr. Spurr's attitude toward this present-day problem, and he vindicates his position with clear and forceful argument all the way through his book. He is loyal to facts. Where the new psychology is in harmony with the facts it is in harmony with the Christian faith. Where it is in conflict with them it is also in conflict with the Christian faith and must be rejected.

Here is a book that will give inspiration as well as information to the Christian student.

H. W. TRIBBLE.

## II. THEOLOGY AND APOLOGETICS.

**The Doctrine of the Person of Christ.** By S. Cave. Charles Scribner's Sons, New York, 1925. 259 pp. \$1.75 net.

The Person of Christ is an inexhaustible theme. Books on the subject increase rather than decrease as the years pass. Here we have, in simple language, an outline of the doctrine, traced from its New Testament foundations through the patristic and later periods, down to the present time.

The beginnings in the New Testament are traced with accuracy and fidelity. The first great peril was Gnosticism, the beginning of the many efforts to make Christianity fit some system of alien philosophy. Had Gnosticism won, Christianity would have perished with it. The Arian, Apollinarian, Nestorian and other controversies are traced briefly but comprehensively. Of great interest is the account given on pages 117 to 121 of the results of the great controversies. The resort to the civil power to enforce belief was the beginning of one of



the greatest of all the evils. The extremist in the controversies which arose over the Person of Christ produced a reaction, and Mohammedanism was born and swept away many hitherto Christian countries from their moorings.

The account given of the more recent efforts to define the Person of Christ, beginning with Schleiermacher and his immediate successors and on through the later period with the Ritschlian school, the Hegelian reconstructive and liberal repudiations of the older views, is exceptionally well done. The book insists, in closing, that the true statement of the doctrine of Christ's person must make personality the leading category of thought. It must build upon the historical Christ as presented in the New Testament. It must distinguish between the immediate deliverances of our saving faith in Christ and the implicates of that faith. But we are to go forward with our efforts to state the doctrine of His person on these lines. Above all, we are to find God in Him, and that the only way to the Father is through Christ. He is risen Redeemer and Lord, and His significance for our faith is His saving work for us. I do not know any recent book which discusses in a clearer, briefer or more satisfactory manner one of the greatest of all themes.

E. Y. MULLINS.

**What and Why is Man?** By R. L. Swain. The Macmillan Company, New York, 1925. 339 pp. \$1.75 net.

The volume *What and Why is God* by this writer, appeared several years ago. This is a companion volume. The author holds that it is improbable that anything was ever made out of nothing. All new things are combinations of old things. The universe is the energy side of God Himself. But God is a personal Being of infinite wisdom, love and will. Man's body came from the lower animal forms; and the Genesis account, the author thinks, does not contradict this. Soul and body are made in and by the same process.

God made man because He needs children. He needs to

glorify Himself. His character also is tested by its fruits. God needs social relations as truly as man needs them. A selfish, solitary life of God is an unworthy conception. Such a God could not love. The earth is the best place for man to be born because it is the best place to train him for a higher existence.

God causes earthquakes and floods. Men suffer from these and other causes. But God is not cruel and vindictive. He is training His children. Little children suffer because older people, society at large, sin against them. God wants us to learn to care for others. In isolation we could never become worthy of our calling as sons of God. Sin is a reality. There are many devils, little and big. But the author thinks they are mostly human and thinks there is no devil as big as God and present always and everywhere with everybody.

Did man fall upward? This is a current and urgent question. No, the author says, sin is a fall downward, and the more advanced a man or a civilization becomes in knowledge and capacity the greater the possible fall. There is great danger that the evolution doctrine will make men morally and spiritually lazy. But the author thinks the doctrine does not warrant this. Devolution is the other side of evolution. And the worst results are possible if man forgets his freedom and responsibility.

Jesus did not die as a substitute for man except in the sense that God could not enter a wicked world in human form to redeem it without paying the penalty by death. The collision of God's righteousness with human sin led to the inevitable. But only by so entering could God redeem men.

One of the best chapters deals with prayer. God hears prayer. It is communion, fellowship, but more. In it we often receive what we should never have received without it. But our prayers do not make God more good or kind or willing. They may, however, readjust us to Him so that it is possible for Him to do for us what would otherwise have been impossible.

For what do we live? The answer is that it is not the pursuit of happiness or even righteousness. The goal is the *One Perfect Family*. This is the true aim of God and men. One must question this conclusion, since God Himself is the Father from

whom every family in heaven and earth is named. To realize His will includes all the other great ends and aims of existence.

The book has many fine insights and breathes a stimulating spiritual optimism. It does not profess to draw all its conclusions from Scripture. I think it fails to do full justice to the Biblical teachings as to sin and atonement and the Person of Christ. In fact, it avoids the more strictly theological side of things. The ideas of the book seem to this reviewer, in considerable measure, the product of a genial and hopeful mood or feeling. It is possible to be too optimistic about the outcome of man's struggles with sin. Divine grace and redemption through Christ are essential to a true view of man's need. The book is very readable and easy to understand.

E. Y. MULLINS.

**Liberal Christianity.** By W. P. Merrill. The Macmillan Company, New York, 1925. 170 pp. \$1.75 net.

Here we have what purports to be a mediating book. Liberal liberal God is a person. He is more like man than He is like Fundamentalism. At least, this is its claim. It stands midway between them. The truth is it is identical with what was known as the "new theology" a generation before Modernism went out to the frontiers of negation along the same road and left the "new theology" behind.

The "liberal Christian," we are told, really trusts the scientific method of determining what is fact—"He does not coquette with it." He is supremely interested in vital experience. Miracles are of secondary importance, though the author claims to be a real "supernaturalist." The liberal also believes in the unity of spiritual experience. So much for the outward marks of liberalism.

Its inner spirit emphasizes personality. It emphasizes the religion of personality, the reality of the personal. To the liberal God is a person. He is more like man than He is like nature. The chief values are spiritual. The Bible is authori-

tative because so evidently God is in it. In Christ we find the eternal God. This is the heart of the liberal's faith. The "moral influence" theory of the atonement is rejected. There was real redemptive power in the Cross because it was an expression of the permanent and even eternal, saving, sacrificial attitude of God toward sinners. Saving faith for the liberal is trust in Jesus Christ, a person, and not in a creed. Jesus is now alive. The liberal is not sure about the bodily resurrection of Christ. That question is unimportant. The reality of His life after death is the great fact. Christianity "is the religion of personality, personal friendship with the Father through Christ, issuing in true, loving personal relationships that broaden to take into their embrace the whole world of mankind."

Liberalism, according to the author, is contrasted with two other extreme types, the authoritarian on the one hand and the humanitarian on the other. The Catholic infallible church and the Protestant infallible Bible are two forms of authoritarian Christianity. The humanitarian type is ethical, idealistic, practical, interested in social questions chiefly. To the humanitarian it is enough to know that "the universe is rational and I must not play the fool in it." The author claims for liberalism the acceptance of the New Testament "uncolored by particular theological conceptions" as against authoritarianism and humanitarianism. I offer two or three brief comments on this book.

The first is that this type of liberalism stops far short of the current Modernism, which ruthlessly rejects anything disagreeable which it finds in the New Testament and evangelical Christianity. Evidently, however, there is a good deal of the *odium theologicum* running through these chapters. For example, on pages twelve to fourteen Dr. Machen is called some hard names for misrepresenting liberalism in his book, *Christianity and Liberalism*. And yet on pages eighty-one to eighty-three substantially the same characterizations of the humanitarian type are given by the author himself with the statement that there are "imperceptible grades" of teaching between the types. Perhaps if the author had not been quite so stereotyped in his



definitions (unusual for a liberal) he would have seen that Dr. Machen was probably using the word "liberal" a little more broadly than the author does.

The liberalism advocated in this book never gives a satisfactory account of how it can make good its claim to acceptance of the authority of the New Testament. For example, it is said that the evidence for the resurrection of Christ would not pass muster in any court (p. 57). So also the question of Christ's miracles "is a question of secondary importance" (p. 49). In principle, if not in fact, this lays the basis for rejecting the historical foundation of the New Testament. The resurrection as it appears in the New Testament was the dynamic behind the whole Christian movement. The "abiding experiences" here exploited have causes which are made a matter of indifference. Spiritual survival is not resurrection, and the supreme fact in the triumph of early Christianity was the empty grave of Jesus and what it implied as to His conquest of death.

I have no quarrel with the demand that all the Christian documents be tested by the most drastic methods. My protest is against making subjective tests determinative of historical facts. To do so always savors of the desire to make the wish father to the belief.

E. Y. MULLINS.

**The Meaning and Value of Mysticism.** By E. Herman. George H. Doran Company. Third Edition. \$3.00 net.

The appearance of a third edition is witness of the place which this work has won for itself. The first edition was published during the World War (1915.) The author believed that from that conflict would arise "a humble and resolute purpose to have done with pretty illusions and to grip Reality with naked hands;" and her purpose in this study was to set forth the message of a truly Christian Mysticism, which she describes as a "Mysticism whose passion for intimacy with God is checked by the Christian sense of sin, based upon a deeply ethical conception of salvation and sanctity, and born of a vision of God as He is in Christ Jesus."

The first half of the book deals with the nature of Mysticism, including a critical study of the so-called mystic sense, the psychic phenomena generally associated with Mysticism, its essential attitude toward the ethics of the individual and social life. Also, as in her great book on "Creative Prayer" (which is placed by a writer in the London "Expositor" among the ten greatest books on prayer), she gives a chapter to the study of contemplation, meditation and silence.

The last half of the book is devoted to a discussion of the relation of Mysticism to Nature, Philosophy and Theology. In two chapters are found a study of the Nature-Mystics—the ascetic type of the middle ages, and such men as Wordsworth and Coventry Patmore, of a different type. The chapters on Theology and Mysticism discuss the controversies between the theologians and mystical writers since the Reformation, followed by an exposition of the mystical doctrine of God as Redeemer. The last chapter is devoted wholly to the subject of Mysticism and Eschatology.

Mrs. Herman was a most fascinating writer, a great scholar, a practical thinker; and her discriminating selection of the essentials of Mysticism, along with her interpretation of Mysticism from the Christian evangelical point of view, will continue to be of use to those who "turn longing eyes to a form of religion which involves a life of unreserved self-oblation," even as she wished. One does not have to be versed in the literature of mysticism to be profited by this book.

J. B. WEATHERSPOON.

**Jesus Christ in History and Faith.** Being the William Belden Noble Lectures, delivered in Harvard University, 1924. By the Rt. Rev. Arthur C. Headlam, C.H., D.D., Bishop of Gloucester and Fellow of All Souls College, Oxford, 1925. Harvard University Press, Cambridge. 232 pp.

Dr. Headlam has produced a solid and able interpretation of the Gospel narrative of Christ. He does not place the Fourth Gospel on quite the same plane as history with the Synoptic Gospels. But he stands up for the Virgin Birth of

Jesus and the actual Resurrection of Jesus, and His Deity. The book is scholarly, as one would expect, and is a useful one for today, when some are uncertain on the Lordship of Christ.

A. T. ROBERTSON.

**The Galilean.** By Nathaniel Micklem. George H. Doran Company.

The fact that it has gone through two editions and a reprint of each edition bears testimony to the popularity and worth of Professor Micklem's book. Instead of employing technical language he pleases the layman by setting forth in a simple manner that Jesus, in Himself and His work, is the center of supreme religion.

H. W. TRIBBLE.

### III CHURCH HISTORY.

**The Church's Debt to Heretics.** By Rufus M. Jones, D.D., Litt. D., LL.D. Doran Company, New York, 1925. 256 pp. \$2.00 net.

This delightful little volume in "The Living Church Series" is not at all what one would expect from the title. The word "Heretic" as here used is the historic or conciliar term and often applies to those who were much more scripturally true than those who dubbed them heretics.

The book opens with a chapter on "Who are the Heretics?" Then comes an excellent treatment of the "Gnostic Complex," followed by such chapters as "Early Heresies about the Nature of Christ," "Arianism," "Heresies Concerning the Spirit," "Anti-church Heresies and Schisms," "Heretical Movements in the Reformation Period," and closing with a chapter on "Modern Heresies and Heretics."

Dr. Jones is a recognized leader in the Student Volunteer Movement, a professor in Haverford College, Pennsylvania, and a scholar and writer of wide repute. One is struck with his wide knowledge of Church History and is agreeably impressed with the spirit of fairness which runs through his entire book.

Dr. Jones is a Christian of the first rank, and thus can treat sympathetically as well as scientifically his important subject.

The book is delightfully done throughout. The style is excellent, the grasp is comprehensive and the material is interesting in every page. While he gives the background of all modern heresies, he at no place degenerates by going into personalities. All in all, it is a very worthy book, one that should be kept and often reread. Often, in a few pages, are given clearly and accurately the results of endless research and sifting. One gets a remarkably fresh and stimulating viewpoint from its pages.

F. M. POWELL.

**The Christian Renaissance, A History of the Devotio Moderna.**  
By Albert Hyma. The Century Company, New York, 1925. 500 pp.  
\$4.00 net.

This book is different. It deals with a neglected but very important movement and section in the checkered life of Christianity in Europe. It is the result of long and patient research carried on by Dr. Hyma in the libraries and archives of Europe. His researches, which result in this excellent volume, reveal new and often disregarded origins of the Reformation in "the Devotio Moderna," a reform movement of the fifteenth century. This "modern devotion" had its beginning with Gerard Groote, and others, in the valley of the Yssel, "flowered in the De Imitatione Christe and bore rich fruit in the schools of the 'Brethren of the Common Life,' " and made a profound impact upon the life, thinking and writing of the Christian Humanist and all of the historical reformers. The book contains a copy of the constitution of the "Brethren" at Deventer, which had long been considered lost.

But the book itself is not of the "dusty archives" nor for the scholar alone. It is a popular presentation of one of the most interesting and thrilling sections of European life. The schoolboy and the "sequestered professor" alike will delight in the book as they go through the life of Groote, the rise of the Christian Renaissance; the Brethren of the Common Life, the Congregation of Windesheim, the Imitation of Christ, etc.,



etc. In fine, the book cannot be truly reviewed—it must be *read*—it should be read. Neither the size nor the price should deter any serious student from owning so interesting and instructive a work.

F. M. POWELL.

**Heretics, Saints and Martyrs.** By Frederic Palmer, Harvard University Press, Cambridge, 1925. \$2.50 net.

Dr. Palmer shows himself in this volume to be a lucid and scholarly exponent of the revolution that has taken place in our day in the teaching not only of law but also of church history and theology.

As in the story of law, what is called the “case system” has become almost universal, so in theology a kindred change in method has taken place. Whereas formerly the development of theological thought was rarely traced or considered in relation to the individual thinker, a man’s place in a system or school of thought being emphasized as more important than the man himself, scholars of today have come to study with more interest and appreciation of each man’s personal history, the development of his own thought and its relations, both to the conditions of his time and to the course of thought of the world at large. In the study of church history now the contribution of various thinkers to the progress of Christian thought is taken account of and given something like due credit. Dr. Palmer makes fine use of this method in studying several characteristic instances of the development of Christian thought as an attitude of mind in relation to the general progress achieved in human thinking and living. The first chapter on “The Anabaptists and Their Relation to Civil and Religious Liberty” (61 pages), will be of special interest to our Baptist readers, and Strauss’ “Life of Roger Williams” might well follow as a sequel. Then, as a second instance, comes a chapter on “Joachim of Flovis, the Founder of Modern Mysticism and ‘The Everlasting Gospel’ ” (compare pp. 66, 76, 83 for the special meaning of these words). Then there follows an illuminating chapter on Angelus Silesius (Johann Scheffler), a German mystic of the seventeenth century, whose teachings

are strikingly expressed in his great mystical poem, *Der Cherubinischer Wandersmann*.

Other chapters take up in turn "Isaac Watts, the Hymn-writer of Puritanism," "Perpetua and Felicitas (crucified in A. D. 226), Martyrs and Saints," and "Mani and Dualism," and set forth their relation and several contributions to the general movement. "The essays," the author says, "aim to show one and another line of thought as they were forged in the mind and soul of this thinker and that. They exhibit no system; but they aim to point out, beneath the little systems which have their day and cease to be, the bond of unity among all their diversities, the bond of a deep, soul-breathing consciousness of close fellowship with God. What may be called the humanization of church history results in the revelation in it of this unifying, divine element."

The last essay on the various conceptions of Jesus exhibited in the Synoptic Gospels and in the Johannine and Pauline Epistles will probably be more provocative of dissent than any of the others, especially in the minds of those schooled and accustomed to traditional views only; but it will appeal to a growing number of thoughtful readers inclined to the new method of the critical study of the Scriptures and such as are fascinated with anything novel that helps to illumine the field of theology or dress out its doctrines in the finer forms of literary skill.

GEO. B. EAGER.

**The Religion of Yesterday and Tomorrow.** By Kirsopp Lake. Houghton Mifflin Company, Boston and New York, 1925. \$2.00 net.

The title of this book in no way suggests the contents. Religion is supposed, seemingly, to refer to Christianity. The author does not seem to have met with vital Christianity in any of his studies. He confuses ritual church practice with Christianity. Religion is a "way of life," any way that any *educated* man may choose. There is no standard, no authority, no personal God, no redemptive Christ. There may be a sort of denuded, deluded Jesus of Nazareth. The Bible is a false, mythical yoke for this age, but might have had some use for its

own age. Prayer may have a subjective value but is utterly rejected in the sense of petition.

The book is divided into two parts, entitled Yesterday and Tomorrow. Yesterday is discussed under such heads as Catholicism, by which he seems to mean the Roman Catholic Church, and for which he has the warmest feeling—if anything *warm* may be attributed to the author. Then he discusses Protestantism, largely from the viewpoint of the non-Christian. “The theological storms of the Nineteenth Century” come next, and he closes the “Yesterday” with the “Real Divisions in Modern Protestantism,” by which he evidently means the Episcopal Church in its various phases. Under “Tomorrow” he discusses, or rather touches, such subjects as the Faith, the Bible, the Creeds; God and Prayer, Jesus; and the probable results of the clash of the parties.

The three classes of mind which are striving for mastery in the church today he names as: “Fundamentalist,” “Institutionalist” and “Experimentalist.” “The Fundamentalist” he abhors, unfairly and briefly describes him as an ignoramus of the first order; the “Institutionalist,” he likes better, but makes of him a rank, political hypocrite. The “Experimentalist”—to which class he belongs—is a rather superior saint, who is misunderstood by lesser and meaner minds, as he works out a new religion along the lines of Medieval aestheticism. The author is naturally very bitter against creeds and theology, both of which he relegates to the scrap-heap of the superstitious and unscientific age of long ago.

There is nothing new or fresh in the book. One feels again the skepticism of Celsus, without his keenness; the satire of Lucian, without his insight; and the thought of Julian, without his warmth. There is some relief from the dogmatism usually found in the multitudinous books of this character. Fancies rather than facts are dealt with in a rather drab, patronizing way. Justification by faith is “the *will* setting itself right.” Sin is a perversion of the human will which makes men wish to do evil rather than good. Neither legislation nor education will cure sin: it can be dealt with only by the power of that

spiritual regeneration which comes when men dedicate themselves to the service of good; and "that dedication can come only by the effort of each individual man." Evil, the origin of which we know nothing about, is *experienced* in three forms, viz., Crime, a breach of laws ratified by legal authority; Vice, conduct which is harmful; and Sin as described above. Most of the teaching of Jesus has value only as it shows what was good for His age.

The reviewer went immediately from the reading of this book to a great missionary meeting, where about six hundred of the brightest and most capable young men and women from our colleges and universities had gathered to hear one of the most scholarly teachers of the Old Testament alive today. The speaker had just returned from South America, where he had spent three months, at his own expense, in preaching the Gospel of Jesus Christ—God's Son, man's only Savior from sin—a sin which is guilt and will damn here and hereafter if left to itself. Thousands had heard him eagerly and hundreds had accepted Jesus Christ as personal Savior at the cost of personal ease and safety; and their lives were made new in Christ Jesus. These young men and women, already given to the service of the Christ of the New Testament, were held spellbound for one hour and a half as this great scholar and humble Christian told of his experiences.

One wonders why such a book should ever be written. If the author does not wish to become a Christian, why seek to evaluate for others that which he neither understands nor approves?

F. M. POWELL.

**We Must March.** By Honoré Willsie Morrow. The F. A. Stokes Company, New York, 1925.

This Story of Oregon and the friction between the American missionaries and the great Hudson Bay Company, that wanted to hold this valuable territory for Great Britain, sustains one's interest from first to last. It is offered as at least semi-historical. Whitman, the crude but determined missionary, makes a brave showing as he climbs over the Rocky Mountains



in midwinter, leaving his beautiful wife to the savagery and sentiment of the Indians and to the jealousy of other missionaries, Protestant and Catholic, while he begs the Government at Washington to win Oregon for America. It is a dramatic episode when Whitman returns with a thousand emigrants to possess the land.

A. C. E.

**Ursprung des Christentums.** Von Edward Meyer. In drei Bänden. Erster Band, Die Evangelien, 1924. Zweiter Band, Die Entwicklung des Judentums und Jesus von Nazaret, 1925. Dritter Band, Die Apostelgeschichte und die Anfänge des Christentums, 1923. J. G. Gottasche Buchhandlung Nachfolger, Stuttgart und Berlin. M. 45 net.

These volumes represent a very ambitious program on the part of one of the ablest scholars in Germany to sift and appraise the modern knowledge of Jesus and of original Christianity. The author covers the whole ground and aims to be fair, though in such a mass of detail one is not able to agree with all the positions taken. It would require a small volume to make a careful critique of all the interpretations of Edward Meyer. But for the modern scholar and student these volumes are worth while; for the man who knows how to look at all sides of difficult questions and to draw sound conclusions from conflicting data. It is good to see that German scholars are grappling again with critical problems.

A. T. ROBERTSON.

#### IV. PRACTICAL CHRISTIANITY.

**The Faith of A Worker.** By Principal L. P. Jacks, D.D., LL.D., Litt.D. George H. Doran Company, New York, 1925. \$1.25 net.

Principal Jacks has probably never written a more timely or a more gripping book than this. It is a logical sequel to another book of his called "The Challenge of Life." He faces here the two great spectres of the worker's life, the monotony

which reigns over his work and death which meets him at the end. No keener analysis of organized society of today could well be made or put into more compelling literary form than he has in this little book of 122 pages. The author writes, not as a detached philosopher or theorizer, but as one who has this right to the title of "worker," that "he is in the habit of working hard and was compelled to acquire the habit early in life by a stern but beneficent mother named Necessity, and has never since been able to give it up." Moreover, the faith which this book tries to expound and commend has come, he says, "straight out of his 'work,' " the source, he thinks, from which every man's faith must come if it is to mean anything at all. "Faith accepts work as a part of life, and life itself as the best interpretation of religion." Religion is the power that faces the challenge of Life when it comes to its spear-point in the challenge of Death, and, by winning the victory there, wins it everywhere else. But the true vision of it has passed away from the modern world and must be restored if the churches are to live and humanity is to be saved. Religion is universal, not in the superficial sense that every man has some of it, but in the far deeper sense that it transfigures the meaning of the entire universe in which we live and of which we are living parts. "It is the principle of a universal transvaluation, which makes all things new, pain becoming joy, law becoming love, Death becoming Life."

GEO. B. EAGER.

**Modern Religious Verse and Prose.** An Anthology. By Fred Merrifield. Charles Scribner's Sons, New York, 1925. \$3.50 net.

To evaluate this volume at its true worth the reader must note and emphasize the word "modern" in the title. The selections are avowedly chosen from *modern* poets, essayists, novelists and dramatists, from verse and prose regarded as "religious" in character and trend. "Gathered," as the author or editor says it has been, "through many years and from many lands," one may feel here "the heart-throbs of millions,

of desperate souls seeking light," "the happy hopes of youth breaking forth into the soul's awakening," and perceive as well "clear-eyed age piercing the veil of the once dread future and daring to build its future home there as a challenge to death and oblivion." "It is refreshing to discover," he says, "that the inspired voices of the sacred past are continued and supplemented in the best literature of our own time." A careful survey of modern poetry, essay, drama and story, he maintains, should convince the unprejudiced reader that never in all human history have there been so many pens at work in the interest of man's highest moral achievements. "Never before has the religion of the deepest inner life of the race found such rich and varied expression."

The fine tolerance and the scientific insight and understanding of our day should help us to enter with some real sympathy into appreciation of all this inspiring thought and faith and yearning, thus helping to unify the race experience and to hasten the longed-for day of universal peace and friendliness.

Whether we agree with all of the editor's interpretations of the selections that go to make up this anthology and the conclusions he draws from them or not, we have here a wonderful wealth of material which we can study and interpret and make use of for ourselves.

GEO. B. EAGER.

**The Just Weight and Other Chapel Addresses.** By Francis J. McConnell. The Abingdon Press, New York and Cincinnati, 1925. \$1.00 net.

In these addresses the good Bishop has again shown, what he has demonstrated before, that he possesses the gifts, experience, wisdom and the art of speaking that have made him unusually acceptable to groups and assemblies of college students as an interpreter of life and its opportunities and responsibilities. He evidently has a clear understanding of the college student—his make-up, his environment, his aspirations, his difficulties, his problems and his temptations. And he has also

the teacher's heart and the knowledge that comes from the larger contact and experience in the things of the material and spiritual worlds that fit him to be a wise and helpful guide to the young. The appeal, though addressed primarily to college students, will prove beneficent, we are sure, beyond that group and suggestive to teachers and leaders of the young everywhere.

GEO. B. EAGER.

**The Lion in His Den.** A Series of Discussions of Books and Life. By Lynn Harold Hough. Association Press, New York, 1925.

The well-known preacher and author, Lynn Harold Hough, thus introduces to a large public "The Lion," who first appeared in "The Christian Century." He became known by that title in his junior year at college and has been known to his friends by that name ever since. The thrilling story of his career as student and athlete and the tragic history that made him an invalid and imprisoned him for life is here told as introductory to the brilliant and stimulating "discussions of books and life" that follow and make up the body of the book. Lest the reader be misled by the brevity of the conversations the author explains that what is really attempted is a "criticism of life expressed in epigrams and not in weighty and sententious dissertations." They fairly sparkle with suggestiveness.

GEO. B. EAGER.

## V. NEW TESTAMENT.

**Paul of Tarsus.** By T. R. Glover, M.A., D.D., LL.D., Fellow of St. John's College, and Public Orator of Cambridge University. 1925. George H. Doran Company, New York. 256 pp. \$2.00 net.

Dr. Glover's *Jesus of History* will be sure to secure a wide reading for his *Paul of Tarsus*, and it deserves it. He comes to the study of Paul from the side of Greek and Roman history,



of which he is master, and he reproduces the atmosphere of the Græco-Roman world in superb fashion and gives many a fresh touch. He is not so well at home in the Jewish environment as when he speaks of "the clash of Stephen with the Hellenizing Jews" (p. 52) instead of "with the Pharisees." He has a hesitancy about Luke's use of his sources—the early part of Acts—though he has the highest opinion of Paul and is willing to admit the possibility of a real appearance of Christ to Paul, though he has "to suspend judgment on Luke's data" (p. 67). But he believes in the Risen Christ as Lord and Saviour. Freshness is the characteristic of Dr. Glover's study of Paul, for it is not a detailed life. He has a mind of great range of scholarship and great insight, vigor and candor. There are many delightful observations about life at unexpected places that give piquancy and keenness of interest to the book. Dr. Glover loves Jesus and shows that in many ways. His unconventional approach has great charm and gives a sense of reality to his writings as to his addresses. He made a profound impression with his Gay Lectures in Louisville, which will abide.

A. T. ROBERTSON.

**Christ and His Companions.** By William Jennings Bryan. Revell Company, New York and Chicago, 1925. \$1.00 net.

The "studies" here presented, the publishers assure us, are "as the Great Commoner left them, when he passed on to his rest." They are to be followed by a kindred volume on "Christ and His Teachings." Here the author devotes himself to what he thinks is one of the most significant features of the life of Jesus—"one that has been surprisingly overlooked"—His "genius for friendship." In dealing with this subject Mr. Bryan is at his best, and the book throbs with a real humanity. He shows us something of the subtle, strong, inexpressible but truly human way in which Christ sought and won men so that they rose up and followed Him, and kindled them with a passionate love of Himself and of the things He stood for, such as should ulti-

mately burn up within them all lower loves and inferior desires, and make them "dead indeed unto sin but alive unto God." The series to which the book belongs will be read by many and will do good.

GEO. B. EAGER.

**Greek Culture and the Greek Testament.** A Plea for the Study of the Greek Classics and the Greek New Testament. By Doremus A. Hayes, Chairman of New Testament Interpretation, Garrett Biblical Institute, Evanston, 1925. The Abingdon Press, Cincinnati. 224 pp. \$1.50 net.

Dr. Hayes has a delightful style and a strong conviction of the worth of the Greek New Testament as well as of the earlier Greek classics. He discusses "A Wonderful Land," "A Wonderful People," "A Wonderful Language," "A Wonderful Literature," "A Wonderful Book." His plea for a study of the Greek language is re-enforced by quotations from many scholars. The whole book is a winsome appeal to all real students of the New Testament.

A. T. ROBERTSON.

**A Greek-English Lexicon.** Compiled by Henry George Liddell, D.D., Dean of Christ Church, 1855-1891, and Robert Scott, D.D., Master of Balliol College, 1854-1870, Dean of Rochester 1870-1887. A new edition revised and augmented throughout by Henry Stuart Jones, D. Litt., Fellow of the British Academy; Camden Professor of Ancient History, Fellow of Brasenose College; and sometime Fellow of Trinity College, Oxford, with the assistance of Roderick McKenzie, M.A., Fereday Fellow of St. John's College, Oxford, and with the coöperation of many scholars.

### Part I. A — Ἀποβαίνω.

Oxford, the Clarendon Press, 1925. 192 pp. 10s. 6d. net. Four guineas for the entire work.

So we have here the beginning of a greatly needed task. The vast discoveries of Greek inscriptions and papyri have added

a great number of new words and new uses of old words. The completion of this undertaking will greatly facilitate the making of the new lexicon for the Greek New Testament that still remains to be done. Meanwhile, scholars and librarians must have the new Liddell and Scott. Success to the revisers.

A. T. ROBERTSON.

**Jesus by an Eyewitness.** By H. D. A. Major, D.D., Principal of Ripon Hall, Oxford. 1925. John Murray, Albemarle Street, London, England. 119 pp. Price, 3 s. 6 d.

Dr. Major confines himself to the Gospel of Mark, which he rightfully takes to rest mainly on the teaching of Simon Peter. He tells here what he sees in Mark's Gospel, with frequent explanations of Greek words and other careful critical comments. It is a useful and helpful study. The book is not meant for advanced students, and yet those with no knowledge of Greek will be unable to use it.

A. T. ROBERTSON.

**The Children's Bible.** By Henry A. Sherman and Charles Foster Kent. Popular Edition, 12 mo. Charles Scribner's Sons, New York, 1925. \$1.75 net.

This rare book has met with such success, acclaim and demand that the publishers have brought out a low-priced edition that will put it within the reach of thousands more than those who have already invested in the regular \$3.50 edition. In view of its reduced price, it is a marvel of value and attractiveness. As to contents, it has all the value of the original edition. Though bound in cloth, it is still a volume of the same rare Scripture selections—stories, portraitures, precepts, parables and promises selected from the Old and New Testaments—as specially adapted to the needs, capacity and interest of the young, but as possessing also the imperishable riches of revealed truth that will be prized by old and young, rich and poor, wise and simple.

It is beautifully bound in cloth, with an attractive wrap and frontispiece in full color, and retains the thirty duotone illustrations which appear in the original edition.

Henry Van Dyke, after saying that he has studied carefully certain passages of importance in the book—the creation of man, the coming of Christ, His victory on the Cross, and the promise of Heaven—in which the teachings of the Bible are unchanged and in words that a child can understand, adds: “I wish I could have had a book like this for my children when they were young.” In it the Bible loses nothing of its Scriptural significance.

GEO. B. EAGER.

**The Aim of Jesus Christ.** A Critical Inquiry for the General Reader. By William Forbes Cooley, Ph.D., Instructor in Philosophy, Columbia University. 1925. The Macmillan Company, New York. 227 pp. \$2.00.

The author gives a frankly Unitarian picture of Jesus. He shows his colors in the subtitles as “Not an Avowed World Saviour” (p. 36), “Jesus not the Founder of the Church” (p. 165), “Origin of the Christ Fealty” (p. 168), “The Errors in Jesus’ Messianism Natural” (p. 171.) The author persuades himself that he has gotten back to the original Jesus and has gotten rid of the theological Christ. The Gospels are against his view, but that is a small matter to him.

A. T. ROBERTSON.

**Through Eternal Spirit.** A Study of Hebrews, James, and I Peter. 1925. George H. Doran Company, New York. 255 pp. \$2.00.

The author is Professor of New Testament Language and Literature in Queen’s Theological College, Kingston, Canada. He was formerly a missionary in India. The book is untechnical, but rich and racy with the author’s experiences and insight. It is full of practical helpfulness.

A. T. ROBERTSON.



**The Master Life.** The Story of Jesus for Today. By W. P. Livingstone, Author of *A Galilee Doctor*, *Mary Slessor of Calabar*, etc., 1925. George H. Doran Company. 405 pp. \$2.50.

Dr. Livingstone has a brilliant imagination that is chastened by reverent feeling and restrained by literary genius. He has given us a very unusual book that will help many to live in the time of Jesus and to understand how the people felt who saw Him and heard Him. Those most familiar with the Gospels will find pleasure in following the guidance of this gifted interpreter and word painter. A. T. ROBERTSON.

**The Unwritten Sayings of Jesus.** By E. J. Jenkinson, 1925. The Epworth Press (J. Alfred Sharp), London, England. 160 pp. 5 shillings net.

There are a number of books that give these sayings of Jesus, but certainly this is one of the very best in its fulness and in its careful analysis of the sources and the probable genuineness of each saying. The book will help satisfy a natural curiosity and will also show how far superior the four Gospels are to all other attempts to give the words of Jesus.

A. T. ROBERTSON.

**The Five Portraits of Jesus.** First Century Conceptions of the Unchanging Christ. By Rev. Professor W. M. Clow, D.D., Principal of Glasgow United Free Church College, 1925. George H. Doran Company, New York. 255 pp. \$2.00 net.

Dr. Clow is well known by his previous books like "The Cross in Christian Experience." He finds the five portraits of Christ in the Synoptic Gospels, the Fourth Gospel, the primitive church (the Acts), the Pauline Letters, the forward look in Hebrews and the Apocalypse. In a clear and most helpful way Dr. Clow gives the New Testament pictures of Jesus. We see Jesus as the men who knew Him best came to understand

Him. He is able to help men today to see Jesus in His real power and glory as the Son of God and the Saviour from sin.

A. T. ROBERTSON.

**Jesus in the First Gospel.** By Professor J. Alexander Findlay, Didsbury College, Manchester, 1925. George H. Doran Company, New York. 317 pp. \$1.75 net.

Professor Findlay considers the Gospel of Matthew the most useful book in the world. He does not believe that it was written in its Greek form by the Apostle Matthew, but by a Hellenistic Jewish Christian. But he stands by the historical worth of the book and has undertaken to interpret its picture of Christ here drawn, and this he has done with great ability.

A. T. ROBERTSON.

**St. Paul's Life of Christ.** By Rev. Gwilym O. Griffith. 1925. George H. Doran Company, New York. 288 pp. \$2.00 net.

Mr. Griffith has written a fresh Pauline Christology, one that is modern in method and yet loyal to Christ and that rightly interprets the mind of Paul about Christ. The flashes of insight make a real and wonderful unity, and Christ is seen to dominate Paul's whole life. No violence is done to the hints that Paul drops here and there. They go together and give us a real and noble picture of Christ, the Christ of Paul.

A. T. ROBERTSON.

**The Trial of Jesus.** By John Masefield. 1925. The Macmillan Company, New York. 116 pp. \$1.75 net.

It is not easy to criticize this book. It was written to be acted as a tragedy. I have never cared for the Oberammergau play. It cannot be denied that Masefield has dramatic gifts. In the main he follows the words of the Gospels with some

imaginative additions and with some liberties. The book will doubtless help some to realize the actual process of the trial of Jesus. There is dignity and reverence in Masfield's handling of the material, as one would expect. A. T. ROBERTSON.

**The Sermon on the Mount.** By the Rev. Horace Marriott, M.A., D.D., Keble College, Oxford, 1925. The Society for the Promotion of Christian Knowledge, London; The Macmillan Company, New York. 274 pp. 15 shillings net.

Dr. Marriott has endeavored to reconstruct the text of the non-Markan Logia of Jesus that was the source of the Sermon common to both Matthew and Luke. That is a difficult task, and he does not claim certainty for his work. But this tentative text is the basis of the author's exegesis and interpretation. It is a careful and scholarly piece of work with numerous parables and affinities from Jewish writings. Dr. Lock has a brief introduction. The closing chapter discusses modern difficulties concerning the ethics of the sermon. A. T. ROBERTSON. ✓

**Borderlands of the Mediterranean.** By Dr. J. Gray McAllister, Professor of English Bible in Union Theological Seminary, Richmond, Virginia. Presbyterian Committee of Publication, Richmond, Virginia, 1925. 294 pp. \$2.50 net.

Once in a generation appears a great book in a given field. This "Borderland of the Mediterranean" is that book in the realm of travel. The lands that border the Mediterranean are rich in association, history, law, literature, religion; they are visited more often and studied more continuously, perhaps, than all other lands combined. But the average tourist and student often fails to see the wealth and beauty of these lands with their messages of other ages and civilizations, and, more often, is unable to tell even what he has seen.

Dr. McAllister is not only a finished scholar and experienced teacher, but a gifted speaker and writer. Most of the materials which comprise the twenty-two delightful chapters were first

given in addresses to large gatherings or were written as special articles in our leading publications. For years Dr. McAllister had been a technical student of these lands, and a teacher of their geography, before he had the privilege of making an extended, scientifically directed tour to the places themselves. When the opportunity came for the tour, he went with his wide technical knowledge, coupled with the sympathetic interest of a great Christian character, which fit him ideally to tell just the things we have always wanted to know about these places.

To one who has not visited these lands, hoary with age and rich in tradition and history, this book will be a liberal education in itself. And to one who has had the privilege of going, it will enrich his memory and greatly add to any information one has received by first-hand observation.

The volume itself, in printing and binding, is well done. But its real worth is in the contents. North Africa, Italy, Turkey, Greece, Egypt, Syria and, best of all, Palestine are treated historically, scientifically, yet withal, popularly, right down to the present time, giving us the view of these lands, not only from ancient days, but as modified by the World War. To read the book is to "take the trip," so delightfully real, fresh and original is the presentation. The style is excellent, the details accurate and the story that of an eyewitness. Every student, and especially every preacher, should have this great travel book.

F. M. POWELL.

## VI. HOMILETICAL AND PEDAGOGICAL.

**Advent and Christmas Sermons.** By Representative Preachers. Edited by Frederick J. North. George H. Doran Company, New York, 1925. \$1.50 net.

It would have been well to have gotten a review of this interesting volume of Advent and Christmas sermons into the October number of our quarterly, but it came too late. It may



be said, however, that it is a book of perennial value and will repay careful study at any and all times. If for no other reason than as revealing to us how some of the most representative and world-famous preachers of today are thinking and preaching on subjects of such fundamental importance and popular interest to Christians everywhere as the advent and birth of our Lord, it should be read. One chief value of it is that, while its contents represent many shades of opinion and creed, they impress us, not so much by their differences, as by their common emphasis upon the reality of the incarnation of God in Jesus Christ, and the essential trustworthiness of the Gospel story.

GEO. B. EAGER.

**Doing the Impossible.** By John E. Calfee. Fleming H. Revell Company.

Here is a book of chapel talks to young men and women by the president of Asheville Normal and Association Schools. Dr. Calfee has sought to put across a single idea in each talk, and he has succeeded well. "Each message was given at a time and under circumstances that seemed to warrant, if not demand, the message." Teachers and special workers among students will welcome this volume of short talks for the suggestions and inspiration that it will give.

H. W. TRIBBLE.

**The Bible and the Jews.** By Allen W. Johnston. The Revell Company, New York and Chicago, 1925. \$1.50 net.

This is a book intended for Jewish readers and workers among the Jews. The greater portion of it consists of quotations from the Scriptures to prove that Jesus is the Messiah and Son of God, and the Jews' only hope of salvation. There is an introduction by David James Burrell.

J. B. WEATHERSPOON.

**Christ in High School Life.** By Ralph P. Claggett, New York and Cincinnati. The Abingdon Press, 1925. 205 pp. \$1.00.

A fifteen-weeks course of brief daily studies in ideals, motives and achievement in manly, noble Christian conduct, planned especially for high school boys by one who manifestly knows them. It is the sort of thing boys may use for themselves, or in group study reading, or a leader may take it for a guide and do great things for the school fellows.

Its aim, the author says, is to meet the "need (of) a handbook for daily devotions based on the application of the principles of Jesus to high school problems." Really it is wider than this and is well done.

W. O. CARVER.

**Hidden Pearls.** By Abbie Benton Bonstell, Sunday School Board, Southern Baptist Convention, Nashville, Tenn., 1925.

This is a timely and helpful reminder to young people in this age of freedom to learn that truth which only can make them free indeed. The author says, "There is a daring challenge from many of the modern girls that at times appalls one." The dangers and temptations and warnings are here discussed frankly but—modestly; and a girl just ready to step out into life will find it at once interesting and helpful.

A. C. E.

**Week Day Sermons in King's Chapel.** Edited by Harold E. B. Speight. The Macmillan Company, New York, 1925. \$1.75 net.

This book contains eighteen sermons that were preached in King's Chapel, Boston, by different men representing various denominations (including Unitarian, Presbyterian, Methodist, Congregationalist, Disciples, Episcopal and Universalist).

H. W. TRIBBLE.

**The East Window and Other Sermons.** By Halford E. Luccock. The Abingdon Press, New York, 1925.

A book of masterful messages that are timely and challenging. The author's keen analysis of his subjects, attractive arrangement and order of his material, ready use of apt illustrations, and his practical applications make of the book a treasure for all who enjoy reading good sermons.

H. W. TRIBBLE.

**Cyclopedia of Sermon Outlines for Special Days and Occasions.** By Rev. G. B. F. Hallock, D.D. George H. Doran Company, New York, 1925.

A reference volume of suggestive material for the preacher who experiences difficulty in locating the right text and theme for special occasions. It contains more than fifteen hundred suggested texts and topics, with outlines from various preachers.

H. W. TRIBBLE. ✓

**Gospel Doctrines.** By W. T. Conner. Sunday School Board of the Southern Baptist Convention, Nashville, 1925.

A good book to use for seal number 6 of the Sunday School Normal Diploma. It gives the New Testament teaching on the cardinal doctrines in a clear and simple manner, handling especially well the question of Baptism and the Lord's Supper. Every Sunday School teacher should know this book, but it would not be well to try to take it in a short course.

H. W. TRIBBLE.

**The Weight of a Word.** By James L. Gordon. The Fleming H. Revell Company, New York and Chicago, 1925.

The author gives fourteen sermons that he has used in the First Congregational Church, San Francisco. Because he is

in a downtown location, ministering largely to transients, he limits each sermon subject to one word, seeking thereby to attract interest. Then, from the choice of one word for his subject, he proceeds to juggle the words in his message in a way designed to hold the attention of the listener.

The addresses are attractive. Yet one closes the book still looking for a message of weight from God's Word.

H. W. TRIBBLE.

**Everlasting Salvation.** By Charles Forbes Taylor. Fleming H. Revell Company, New York and Chicago, 1925.

Here are ten sermons by the "Boy Evangelist" written in clear and forceful language. We would not expect an outstanding work of scholarship, but there is a practical appeal brought through a clear presentation of the simple Bible doctrines. He is sound in the essential Scripture teachings and quite apt in his illustrations.

In his address on "The Relation of the Movies to the American Home" he handles the moving picture question in a sane and effective way. We may differ with him at many points in this present-day problem, but for his zeal and many worthy suggestions we will commend him.

H. W. TRIBBLE.

**Every Day.** By Rev. Edgar Whitaker Work, D.D. George H. Doran Company, New York, 1925. \$2.00 net.

The devotional books that come out year by year possess rich interest for many people. They are usually the beaten oil of some devout meditations and appeal to any heart that loves to study the Bible texts that have meant most in another's life. This book is said to be prepared by one who knows the Word of God as well as human nature and its needs, and one can quite believe it.

A. C. E.



**Life's Beginnings, Wisdom and Counsel for Daily Guidance.** By F. J. N. and C. D. M. George H. Doran Company, 1925.

It is small but has its distinct merits. It is a compilation, a discriminating anthology. The texts from the New Testament are all from the late Dr. Weymouth's "New Testament in Modern Speech."

A. C. E.

**The Upper Road of Vision.** By Katherine R. Logan. George H. Doran Company, New York, 1925.

This is Book Two of the Upper Road Series, the first being the "Call of the Upper Road."

The author makes a strong plea, mainly through admirably selected quotations from lectures and illustrations from life, for the unflinching truth of the words, "Without a vision the people perish."

A. C. E.

**Mothers and Daughters.** By Jessica G. Cosgrave. George H. Doran Company, New York, 1925.

In this timely book Mrs. Cosgrave addresses herself frankly, wisely and sympathetically to the tendencies of the age, with a sane criticism and helpful solution of the problems. For years as an educator she has studied girls, and as an actual mother she watched a daughter through school, college, a vocation and marriage.

A. C. E.

## VII. RELIGIONS AND MISSIONS.

**Osman Pasha: A Play in Four Acts.** By William Jourdan Rapp, New York and London, 1925. The Century Company. 145 pp. \$1.25 net.

This play has for its purpose the presentation of determinative forces, factors and tendencies in the New Turkey. The

author is manifestly of that growing number who are pro-Turkish in sentiment and who believe in the desire and the capacity of the Turk to enter upon a new career of civilized living with the rest of the world. The purpose is to show the way to such a new order and to indicate that the rest of the world must take up a new attitude toward Turkey.

The influence of Christian Missions in Turkey comes in for consideration, and the criticism is severe, although hardly to be characterized as unfriendly. The work calls for a change in policy and advocates the method, already adopted by some missionaries, of dropping all contrasts between Mohammedanism and Christianity and emphasizing the agreements, even to the extent of treating Jesus as Mohammed did, as one of the Prophets prior to Mahomet, with the expectation that He must inevitably eclipse all others once He is known. This involves the treating of Jesus as a teacher only and not at all as the atoning Redeemer. It is, of course, a position that breaks with all the history of Christianity. It would probably procure a temporary and limited success, but it would not introduce characteristic Christianity into the Mohammedan world. The work seems to teach, however, that once understood Christianity would win a following large enough and brave enough to speak fully and definitely of the Christ. But the assassination of the leader of the "Brotherhood of Jesus" in the most sacred mosque, at the climax close of the drama, shows at least that the author recognizes that the conflict will not be soon left behind.

As a play the work is strong in the elemental passions and is well executed. The plot turns around the meeting, the love and the marriage of a leader of the New Turkey and an American missionary, and their devotion to the rescue of the Turkish people from the errors and the shame of the past, and from the mistaken policy of the Nationalists on the one hand and of the reactionary religious fanatics, led by the Dervishes, on the other. The interest is maintained from beginning to end. The way the missionary is made to lie diplomatically in the face of danger to her orphan wards seems to the reviewer weak and untrue to the character of the missionary.

Whatever one's attitude toward Turkey and her prospects, the reading of this play would be helpful to him. It is well suited for staging in local churches and community houses.

W. O. CARVER.

**The Christ of the Indian Road.** By E. Stanley Jones. The Abingdon Press, New York and Cincinnati, 1925. 213 pp. \$1.00 net.

There are three high values in this little volume. First there is the touch of a personality well endowed and enriched by experiences of divine grace beyond the average. Contact with such a personality may be the means of leading the reader into ways of deeper fellowship with God in the spirit.

There is the record of an unusual missionary ministry. It is a rare thing for a mission board to assume the financial responsibility for a man and leave him free to determine his own course, especially when it is known that he will pursue a course which cannot yield conventional reports and results subject to tabulation. But Mr. Jones had a call from God to carry Christ Jesus unconventionally to men of culture in India. The Methodist Episcopal Board knew their man and shared his conviction of a call. Nine years of such work have abundantly justified the experiment. It is a wonderful ministry to which modest but thrilling testimony is here borne. It introduces important considerations, all incidentally touching the question of missionary method.

Moreover the book in a striking way reveals the heart-hunger of India for Jesus Christ, once India is permitted and enabled to see Him in simplicity. A study of this book will help in getting down to essential elements in Christianity in this critical period for the world and for Christianity, which is the hope of the world in its crisis.

Mr. Jones is a thorough-going believer in the divine Christ, in the ecumenical theology, in the church, but his view is that we must first present our Christ apart from theory and form and let Him produce in each environment the form He will.

The author was the sensation of the Washington Missionary Conference last winter. This book has in it, amplified, the ideas which so stirred the Washington meeting.

This is the "big" book I am presenting in this issue.

W. O. CARVER.

**The Faith, The Falsity and The Failure of Christian Science.** By Woodbridge Riley, Ph. D., Member of the American Psychological Association; Lecturer at the Sorbonne, 1920; Author of "American Thought from Puritanism to Pragmatism;" Frederick W. Peabody, LL. B., Member of the Massachusetts Bar; Author of "The Religio-Medical Masquerade;" and Charles E. Humiston, M. D., Sc. D., Professor of Surgery, College of Medicine, University of Illinois. New York. 1925. Fleming H. Revell Company. 408 pp. \$3.50.

The three topics of the title are discussed by the three authors in the order indicated. They are of one spirit and pursue a common method.

They are convinced that Christian Science is false, absurd, deceitful, dangerous. Especially do they feel outraged at the imposition upon credulity in the name of healing.

The work is not written in the interest of religion, but of common sense, honesty, decency and health.

There is no effort to show any measure of courtesy or consideration to the system, its founder or its responsible officials who are evidently looked upon as, for the most part, dishonest exploiters. There is abundant room for libel suits if the statements and charges in these pages cannot be fully substantiated. The authors are all responsible scientific men of good standing.

As an intimation of the blunt directness of the whole discussion, take some chapter headings from all three divisions of the book: "The Problem of Plagiarism," "Demonology," "Autocrats," "Swindling," "Lies," "Cash," "A Medical Parasite," "Deceit." One of the chapters is here reproduced after having been at first published in, and then suppressed from, the Cambridge History of American Literature at the demand of the New York Christian Science Committee on Publication, to which the publisher yielded. Human credulity and imbecility are



abundantly manifest in the success of Christion Science. This one more vigorous exposition of it may help some.

W. O. CARVER.

**Chinese Fantastics.** By Thomas Steep, New York and London, 1925. The Century Company. 230 pp. \$2.00 net.

A kaleidoscopic jumble of paragraph-long impressions which should be an inestimable aid to makers of Woman's Missionary Union programs (all grades, but especially for the young folk), fillers of missionary Bulletin Boards, and the like. The author does not essay interpretation of the Chinese character; in fact, distinctly disclaims any such ambition—but in friendly and casual style wanders from scene to scene, discussing "Pidgin-English and Oriental Conversation," "Bits of Old China," "Fans," "Jade," "Pigtails," "Rickshaw Boys," "The Woman that Henpecked a Nation," and other subjects, related but quite different, that come to his mind. The result is to give no new information concerning Chinese character and customs, but to give to the reader an impression of the humanness of the Chinese that would be valuable for many members of Missionary Societies to acquire. And so the author does in a fashion after all succeed in interpreting Chinese character. As has been stated, it will be a very valuable handbook for anyone whose job or joy it is to interest and inform others in regard to the ways of the neighbors on the other side of the world.

R. C. G.

#### VIII. MISCELLANEOUS.

**William Robertson Nicoll. Life and Letters.** By T. H. Darlow. George H. Doran Company, New York, 1925. 475 pp. \$3.00 net.

Here is a book to be read clean through with the keenest interest, though not with the speed with which Nicoll used to read. It should be said at once that Mr. Darlow has done his

task with great skill and completeness. Nicoll was a multiform genius and his many-sided life is set forth with clearness and power. The long and active life of Robertson Nicoll is a triumph of will over the frailer body. He became the greatest bookman in Britain and probably the most influential editor, the chief religious editor of the whole world. He was a critic of surpassing ability and a writer of fascination. During the Great War his voice was one of the great forces that sustained the spirit of Britain. He was a great leader of the Free Churchmen and commanded respect by his real ability and outlook. He created *The British Weekly*, *The Bookman* and *The Woman at Home* and wrote a score of volumes and edited *The Expositor*. He edited also *The Expositor's Greek Testament*, a five-volume commentary. He was a Scot and a Highlander and an Aberdonian in his training. He had the largest private library in Britain and knew his books, which were marked and thumbed and often torn. He projected six volumes on the Literature of the Victorian Era, but never wrote them, because the Great War came. I have read *The British Weekly* for twenty years; and few men have left so deep a mark on me as did Robertson Nicoll.

A. T. ROBERTSON.

**Caravan.** The Assembled Tales of John Galsworthy. Charles Scribner's Sons, New York, 1925.

Lovers of Galsworthy, and there are very many, welcome this volume of 760 pages containing fifty-six stories. They include stories written between 1900 and 1923, that vary in length from 6,000 to 30,000 words. This prolific and popular author has more than a dozen novels, a number of plays, short stories, poems and studies to his credit, and he himself says, "Like some long caravan, bearing merchandise of all sorts, the tales of a writer wind through the desert of indifference toward the oasis of public favor. Whether they arrive, or drift to death among the shifting sands of popular taste, lies on the knees of the gods—their author has no say." It is

safe to promise that this is a caravan carrying many interesting and richly-woven wares. Few writers in the English-speaking world have made such an appeal as a novelist as Galsworthy, and one can well believe that his suggestion that writers of short tales try to spin out of their own instinct and vision the round and threaded marvel, not a thread too many or too few—has been adhered to in these stories. MRS. GEORGE B. EAGER.

**Advertising the Church.** By Francis H. Chase, Editor. The Abingdon Press. 160 pp. \$1.25.

This is a book on church advertising that has Christianity at heart. Advertising the church is presented as a means to an end, the end the spread of the Gospel. It does not contain the whole story of nor the last word in church advertising. However, it deals with about every practical phase of the subject. The message of the book is not one of wild sensationalism. This theme, which too many ministers view or approach with timidity, is handled with soundness and sanity. The book itself is so arranged as to be easily adapted for class use as a textbook. While dealing with the subject of advertising, it happily includes the subject of publicity.

CHAS. F. LEEK.

**The Church and Printer's Ink.** By Ralph V. Gilbert, Pastor of First Presbyterian Church, Independence, Iowa. Fleming H. Revell Company. 130 pp. \$1.25.

An ingenious pastor has herein given his colleagues in the ministry the fruits of his experiments and experience in mixing the Gospel with printers' ink and printers' sense. The book deals chiefly with publicity. One chapter is devoted to the "why" of publicity and nine to the "how" of publicity. "The Press," "The United States Mail," "The Church Calendar," "The Printer" and "The Pastoral Letter" are the types of themes discussed. Pastor Gilbert both affords his

readers the benefit of his years of experience and demonstrates what a pastor can do in a field that has latitude and invites individuality. He includes in his publicity program many features already intimately associated with church activities. This feature is a veritable revelation. CHAS. F. LEEK.

**The Emigrants.** By Johan Bojer. The Century Company, New York, 1925. \$2.00 net.

Several interesting novels have been written by this inimitable Scandinavian, all of which have added to his fame. He won laurels from the French Academy on a powerful book, "The Power of a Lie;" and "The Last of the Vikings" is a great story of a vanished past.

"The Emigrants," in the author's own words, is a "saga of the homes of labor"—Norwegians whom he depicts first in their native land, and then as they battle with the virgin soil in a new, strange land. It is the outcome of his visit to the Middle West in 1924, where naturalized Norwegians and their descendants have a strong footing. It is interesting to note that the author of "Wild Geese," the story that won the \$13,500 prize, is a young Norwegian girl, born in Norway in 1900 and brought to America in 1903. A. C. E.

**Yellow Fingers.** A Novel by Gene Wright, Author of Pandora LaCroix, Philadelphia and London, 1925. J. B. Lippincott Company, 332 pp. \$2.00 net.

A story pitched in Maylasia, full of sordid passion and five scenes which would make a most excellent "movie" scenario—judged by the standards of those who select the "movie" scenarios. R. C. G.

**Crannell's Pocket Lessons.** By Philip W. Crannell, D.D., President Kansas City Theological Seminary. The Judson Press, Philadelphia. Ninth volume. One of the very best of such lesson helps.



**RECEIVED: TO BE REVIEWED BY W. O. CARVER.**

**From the Century Company, New York and London.**

**On New Shores.** By Konrad Bercovici. Illustrated by Norman Borchardt. 302 pp. \$4.00 net.

**Roving Through Southern China.** By Harry A. Franck. Illustrated with 171 unusual photographs by the author, with a map showing his route. 670 pp. \$5.00 net.

**Almost Human.** By Robert M. Yerkes, Professor of Psychology, Institute of Psychology, Yale University. 290 pp. \$3.00.

**The Map That Is Half Unrolled: Equatorial Africa from the Indian Ocean to the Atlantic.** By E. Alexander Powell. With many illustrations from photographs by Rexford W. Barton and the author. 370 pp. \$3.50.

**From Dodd, Mead and Company, New York, 1925.**

**Wild Geese.** By Martha Ostenso. \$13,500 prize first novel. 354 pp. \$2.00.

**Glorious Apollo (A Life of Byron in Form of a Novel.)** By E. Barrington. 371 pp. \$2.50.

**Here's Ireland.** By Harold Speakman. With 12 paintings by the author and caricatures by "Mac" of Dublin. 360 pp. \$3.50.

**From George H. Doran Company, New York, 1925.**

**An American Peace Policy.** By Kirby Page. 94 pp. \$1.00 net.

**From Fleming H. Revell Company, New York, 1925.**

**International Christian Movements.** By Charles S. McFarland, General Secretary of Federal Council of Churches. 223 pp. \$1.75.

**From Cokesbury Press, Nashville, 1925.**

**The Meaning of God.** By Harris Franklin Rall, Ph.D., D.D. The Quillen Lectures for 1924. 159 pp. \$1.50.

**From D. Appleton and Company, New York, 1925.**

**The Dividing Line.** By Stephen Graham. 319 pp. \$2.00.

**Temple Bells and Silver Sails.** By Elizabeth Crump Enders. Illustrated. 337 pp. \$3.00.

**From Harvard University Press, Cambridge, 1925.**

**Symbolism and Truth: An Introduction to the Theory of Knowledge.** By Ralph Monroe Eaton, Ph.D., Instructor and Tutor in Philosophy, Harvard University. 335 pp. \$4.00.

**From the Macmillan Company, New York, 1925.**

**Science, Religion and Reality.** Edited by Joseph Needham. 400 pp. \$2.50.

**Man's Life on Earth.** By Samuel Christian Schmucke, Ph.D., Sc.D.,  
Emeritus Professor of Biological Sciences, State Normal School,  
Westchester, Penn. 330 pp. \$2.25.

From Vanderhoeck and Ruprecht, Göttingen, 1925.

**Geschichtliche und übergeschichtliche Religion in Christentum;**  
von D. Dr. Martin Debillus, Ordentl. Professor an der Universität  
Heidelberg. 173 pp. 4 and 6m.

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